ar V
14645
v.10

CORNELL
UNIVERSITY
LIBRARY



7486 E43
36
3
CORNELL UNIVERSITY
1915
LIBRARY.

The Fundamentals

A Testimony

Volume X

Compliments of
Two Christian Laymen



The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

http://www.archive.org/details/cu31924031663168

The Fundamentals

A Testimony to the Truth

"*To the Law and to the Testimony*"
Isaiah 8:20

Volume X

Compliments of
Two Christian Laymen

TESTIMONY PUBLISHING COMPANY
(Not Inc.)
808 La Salle Ave., Chicago, Ill., U. S. A.

FOREWORD

The tenth volume of "THE FUNDAMENTALS" goes free to all English-speaking Protestant religious workers who requested it by signing the card which we inclosed in the ninth volume and mailing it to our business office, "Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois." It will be sent free to other Christian workers who request it. (See Publishers' Notice, page 128.)

We send it out with special thanksgiving to God, because He has so wonderfully blessed the previous volumes. Since the ninth volume reached our readers, hundreds of letters have come to us from them, telling us of their gratitude and appreciation, thanking the generous Two Christian Laymen, and reporting specific cases of blessing received. Thus we know that by the gracious influence of the Holy Spirit "THE FUNDAMENTALS" have been used to the conversion of sinners, to the strengthening of wavering believers, and to the full surrender and consecration to His service of earnest Christian men and women. To God be all the praise. May He bless the tenth volume as He did its predecessors, and use it to His glory and to the advancement of His cause.

Our Circle of Prayer has grown again since we sent out the ninth volume. We do not publish special literature for the thousands who have joined it, but we simply ask them to pray in faith, (1) for the Two Christian Laymen, whose consecration and liberality make possible the publication and free distribution of "THE FUNDAMENTALS" and who are more than three score years and ten, that the Lord keep them and prosper all the work at home and abroad which they support; (2) for all who are connected with the great work of "THE FUNDAMENTALS," including the writer of these lines who has been seriously ill since the beginning of November and is writing these lines while being under treatment in a sanatorium.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

(Signed) The Executive Secretary "THE FUNDAMENTALS."

Address all editorial correspondence to "Box 8, Monrovia, California, U. S. A."

(See Publishers' Notice, Page 128.)

CONTENTS

CHAPTER PAGE

I. WHY SAVE THE LORD'S DAY? 5
By Rev. Daniel Hoffman Martin, D. D.,
Glens Falls, New York.

II. THE INTERNAL EVIDENCE OF THE FOURTH GOSPEL. 18
By Canon G. Osborne Troop, M. A.,
Montreal, Quebec, Canada.

III. THE NATURE OF REGENERATION 26
By Thomas Boston.

IV. REGENERATION — CONVERSION — REFORMATION ... 31
By Rev. George W. Lasher, D. D., LL. D.,
Cincinnati, Ohio.

V. OUR LORD'S TEACHINGS ABOUT MONEY 39
By Arthur T. Pierson.

VI. SATAN AND HIS KINGDOM 48
By Mrs. Jessie Penn-Lewis,
Leicester, England.

VII. THE HOLY SPIRIT AND THE SONS OF GOD 64
By Rev. W. J. Erdman, D. D.,
Germantown, Pennsylvania.

VIII. CONSECRATION 79
By Rev. Henry W. Frost,
Germantown, Pennsylvania.

IX. THE APOLOGETIC VALUE OF PAUL'S EPISTLES 89
By Rev. E. J. Stobo, Jr., B. A., S. T. D.,
Smith's Falls, Ontario, Canada.

X. WHAT THE BIBLE CONTAINS FOR THE BELIEVER ... 97
By Rev. George F. Pentecost, D. D.,
Darien, Connecticut.

XI. MODERN SPIRITUALISM BRIEFLY TESTED BY SCRIPTURE 111
By Algernon J. Pollock,
Weston-Super-Mare, England.

THE FUNDAMENTALS

VOLUME X

CHAPTER I

WHY SAVE THE LORD'S DAY?

BY REV. DANIEL HOFFMAN MARTIN, D. D.,
GLENS FALLS, NEW YORK

The only command in the Decalogue which begins with the word "Remember" is the fourth: "Remember the Sabbath day to keep it holy," as if the Divine writer realized there would be more danger of forgetting this than any of the others, and of yielding to the subtle temptations of caprice and convenience as an excuse for violating it. "Remember" stands like a solitary sentinel in front of this solemn command, yet it has been chafed under, from the ancient Jew who was stoned for gathering sticks on the Sabbath, down to the Sunday saloon-keeper who, in commercializing his fellow-man's weakness, breaks three laws, that of the Sabbath, the State, and brotherly love.

Jesus declared the Sabbath was made for man, that is, for *mankind.* It is to be kept holy, that is *wholesomely,* so that our threefold nature, body, mind and soul, may benefit. No law more wise and merciful ever came from the loving heart of God; a law as all-embracing in its design as sunlight, meeting the needs of king and peasant, master and servant, parent and child. Whence came the wisdom condensed in this fourth commandment? Not from the Greeks, called the wisest of nations, for these words were written a thou-

sand years before Socrates was born. Not from the Romans, masters of jurisprudence, for these words antedate the founding of Rome, by seven hundred and fifty years. They come from our Heavenly Father and they embody the great septenary law which runs through nature; therefore it is of equal application to every nation on earth. The Sabbath is the savings bank of human existence. It conserves man's physical, mental, spiritual and eternal welfare.

WHY THE FIRST DAY INSTEAD OF THE SEVENTH?

If you ask why the Jewish Saturday once observed as Lord's Day was changed to the First Day, the answer is that Jesus proclaimed Himself Lord also of the Sabbath day, therefore greater than the statute law of Moses. Jesus is the incarnate Legislator of the world. As Lord of the Sabbath, Jesus had the right to interpret and ennoble the day, so that it might be the greatest institution for the culture of the threefold man. The Scribes and Pharisees had misconceived the genius of the Sabbath law. They missed its underlying principle, encumbered it with intricate and inflexible rules, assuming themselves to be the judges of every act. "The letter killeth, the spirit giveth life." Jesus rescued the Sabbath from its burial under a mass of ceremonialism, and revealed its true spirit and meaning. "Jesus did for the Sabbath what a skipper does for his ship, when she comes laboring into port, unable to make headway, because her hulk is covered with barnacles. He puts her into drydock, and scrapes off the barnacles. He does not scuttle the ship. So our Lord does not repeal nor annul the Sabbath law when He strips it of the intolerable burdens which the ceremonialists had heaped upon it." In order to emphasize His new idea of the old Sabbath the disciples chose a new day as Lord's Day.

The disciples also desired to commemorate the greatest of all events since the world's creation, namely, the resurrection of our Lord, for it was on the first day of the week that

Jesus made His first five appearances. It was also on the first day of the week that the Holy Spirit was given, therefore Pentecost was commemorated on that day. (Acts 2.) It was on this day also that the great tidings of salvation were first preached to the multitudes. (Acts 2.) The first day became the day in which all the early Christians assembled for worship, and for communion. (Acts 20:7 and 1 Cor. 11:23.) It was the day also in which the prophecy of Revelation was granted to St. John on Patmos. (Rev. 1:10.) All the church fathers kept the Lord's Day instead of the Jewish Sabbath, and thus the Christian Sabbath became the weekly holy day of the Christian dispensation, and is the only Sabbath day mentioned as a sacred rest day after the resurrection.

HAVE WE OUTGROWN THE SABBATH DAY?

Is this king of days, created by our Father, sanctified by our Saviour, preserved by the Church, worth saving? Some would have us think we have outgrown it, that it belongs to another time, governed by different conditions. A moment's thought will show that it is impossible to outgrow a law of nature, such as this septenary law is proved to be. And here are a few of the reasons:

THE BODY NEEDS IT

First, man has a body. Experience proves that the normal level of bodily energy cannot be maintained without the regular observance of a stated day of rest. We are like seven-day clocks that run down and have to be rewound. We are like musical instruments that play well for a time and get out of tune. We are storage batteries that leak their vital currents, and must be recharged. There was never an age when humanity needed this weekly rest-day more than now. Think of the fierce competition of modern business, and the relentless law of the survival of the strongest! Think of the

feverish hurry and hustle of our American people! Ian Maclaren wrote thus about us: "I am now in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride in a street car; none rides in a street car who can ride in a steam car, and he regrets there is no pneumatic tube by which he might be shot to his office or shop. When there, he does not write letters if he can telegraph, or telegraph if he can telephone, and regrets there is no occupation for his feet while waiting at the phone." There is magnetism in our oxygen which stimulates our blood and explains our American push and rush.

The difficulty, with our splendid American activity and achievement, is to arrest the momentum. Men rush so hard through the week that the Day of Rest finds them in the rushing mood. It is hard to stop. They want to do something or go somewhere, or keep up the pace by some dissipating use of the Lord's Day. Hence the Sunday excursions which generally make an incursion into the week's wages, and leave the working man more tired on that night than any other of the week. And there are Sunday amusements and dinner parties and receptions. But the human organism is not a machine of iron to run without rest, but a delicate bundle of nerves and tissues. But even iron machinery does better work and lasts longer when it has periodic rests, as the superintendent of the Pennsylvania railroad said recently about their locomotives.

THE MIND NEEDS IT

Second, man has a mind. It is a fact of common record that no set of men can keep working the same mental treadmill day after day without blunting the keen edge of their intellectual faculties. Note the employees who are held at their monotonous grind seven days out of seven, month after month, and you will observe that the average intelligence and

moral standards are low. They read scarcely anything and take practically no interest in current events. A boy asked his father to take him "next Sunday to see the animals at the Bronx Zoo." The father has to work seven days a week, and he replied, "You needn't go to the Bronx to see animals; look at me, I am not much different from the horses I drive in front of my milk wagon." Do you wonder Jesus said the Sabbath was made for man? For man, that he might be something different from an animal. As soon as God had created man He ordained the Sabbath, because He knew the needs of man.

We can ill afford to make light of God's merciful provision of this weekly arrest of physical and mental toil. Science supports the Divine law by showing in the analysis of the blood, that during our application to work through the week we recover in one night's rest only five-sixths of the ounce of oxygen consumed out of our system by the day's labor. Each morning finds one-sixth of an ounce lacking, so that a man is run down at the end of the week to the extent of that whole ounce of vitality. The Lord's Day is a physiological necessity for the restoration of that one ounce. When a man presumes to be wiser than this law of nature and of God, he usually pays the penalty by breaking down with that peculiar malady "Americanitis," a compound of insomnia and nervous debility. Then the physician most likely prescribes a sea voyage, for that will be an enforced rest for the depleted system. But a proper observance of the Lord's day would have supplied that very need, because the Lord's Day is a sea voyage between the two continents of monotony and drudgery. There would be little need of prolonged trips abroad, or sojourns in a sanatarium, if the Sabbath could have its claims respected. Fifty-two Sabbaths a year mean nearly two months vacation to every worker. When a man wipes the Sabbath out of his calendar he breaks a law of nature, and nature always squares accounts with broken

law. Of many another could this doggerel be truthfully spoken concerning a man:

"Who spent his health to get his wealth,
And then with might and main
He turned around and spent his wealth
To get his health again."

THE SOUL NEEDS IT

Third, man has a soul. A great jurist recently said: "In this strenuous age, our republic, instead of making light of one Sabbath, ought to have *two* each week, not only to repair its jaded nerves, but to tone up its moral sense." We have not fulfilled all the command when we have rested the body and diverted the mind. The soul has its rights, and not to recognize them is to leave our nature a truncated cone, the highest, finest part left undeveloped. We read of Jesus that "He went *as His custom was* into the synagogue on the Sabbath day." That His soul might keep its tryst with God, have larger breathing space, clearer light, and glimpses of the center of the spiritual universe, in which our spirits join and have their being. If Jesus needed that privilege, much more do we ordinary men. The shell fishes on the sea-shore live without water while the tide is out, but they depend upon the tide's return. If any of them are tossed by the waves beyond the reach of the tides, they die. Our souls are refreshed and nourished by communion with our Father in prayer, and through the means of grace provided by Divine worship on the Lord's Day. It is then we lay hold of our best yearnings, and stiffen them into fighting fibre for victorious warfare with the world, the flesh and the devil.

The artist Turner kept on his easel a handful of precious stones of beautiful colors. For a half hour each morning he would silently sit and gaze at those glorious tints. He said he did this to keep his color-sense acute. If the artist's eye needed that influence to keep its color sense toned up, surely

the human soul needs the tonic influence of spiritual worship. What is the cloud that looms over every man's path every day? Not sorrow, not poverty, not sickness, not business reverses. The cloud that looms over every path is TEMPTATION. Some time ago a man who had not been in church for many years, secured a pew in his old church, and is now one of its regular attendants. Someone asked him the reason. He said, "I have a growing family of sons and daughters. I have been watching my boys with some anxiety. I am alarmed at what I read in the daily papers about the ways of the world, the ease with which men under temptation go down like reeds in the wind, the frequency with which husbands and wives break up their homes. I am convinced there is only one place to bring up a family of children, and that is the church." Who will question that father's judgment? He does not want his sons to grow up without moral anchorage, he does not want his daughters to marry those who will play fast and loose with honor, and he knows that the church with its worship is the place where ideals are burnished up, where the dust is cleansed from the soul's wings, where false standards are corrected.

If a busy brain worker could see a photograph of his mind as it appears on Saturday night, with its six layers of toil and grime, representing the six days contact with the world, he would see himself much in need of a spiritual bath on the Lord's Day. The average breadwinner is a human football, tossed hither and yon from the goal of Monday to the goal of Saturday, and literally dumped into the Sabbath morning bruised from the battle. He is apt to feel soured and out of sorts; and nothing so soothes the wounds as contact with the people of God in the Lord's house.

A COMPLETE MAN

So the Sabbath was made for man, that he might be in every sense MAN! Something more than a beast of burden,

something more than a cash-register, something more than a pendulum swinging between his home and his business. In an ordinary lifetime of seventy years there are ten years of Sundays. Therefore the manner in which a man keeps those three thousand six hundred and forty Sabbaths will make its impress on the man's life for all eternity.

When a man says and thinks that he has a right to do as he pleases on the Lord's Day, with no reference to the sacredness of the day, or its claims upon his soul, we may conclude that man has not accepted his Heavenly Father's estimate of the worth of a man. He assesses himself at a lower value. God created man in His own image, in the image of God created He him. But the man says, "I will rub out the Divine lineaments. God started me on an immortal journey but I am satisfied to let it end in the graveyard." There isn't much use trying to reason with a man who puts the body first and last, who regards his face as a mere opening for the alimentary canal, and who allows the lower nature to preside at the funeral of the higher.

Man, do you think the Almighty God made a mistake when He started you on an eternal journey? Is your soul a joke? Has God not said: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day and call the Sabbath a delight, holy of the Lord and honorable and shall honor Him in not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, for the mouth of the Lord hath spoken it." (Isa. 58:13, 14.)

THE LAW OF LIBERTY

There are those who say, "If the Sabbath was made for man, why may he not do as he pleases with it?" Because it was made for man's liberty, not for man's license, and the highest liberty is always found in conformity to law. So

long as my doings affect no one else's liberty, I may do as I choose, but the moment I cross some one else's rights, I am not free to do as I choose. I am limited by the higher law of brotherly love. If you think you are at liberty to travel on the Lord's Day or attend a ball-game or concert on that day, you are not conforming to the law of brotherly love in that you force your fellow man to work for you on the day that you enjoy your freedom. But you reply, "Those people who toil on the Lord's Day receive extra pay." Extra pay! My friend, there is not gold enough in the bosom of the eternal hills to compensate a single toiler for his loss of the day of rest. EVERY MAN HAS A RIGHT TO HIS MANHOOD, AND NO MONEY COMPENSATION CAN REPLACE THE LOSS OF MANHOOD. "But the train of cars that I board on the Sabbath would run anyway, and I might as well go on it." My friend, how does that cancel your share of the moral responsibility for having forced your brother man to violate the law of the Sabbath?

"Well, I am so busy during the week that I have no other day for recreation. From Monday to Saturday I grind like Samson at the mill." Yes, but you are no busier than the Sabbath-keeping toilers who manage to get their recreation at other times. If you honestly believe that you have no other day than the Lord's Day for your pleasure seeking, I ask you in all solemnity, have you any other day for the culture of your spiritual life? When are you going to attend to your immortal soul? Now is the accepted time, what are you doing with it? Some one has said, "The Lord's Day is like a rented house; it belongs to the proprietor, it is occupied by the tenant, but the tenant has no right to say, 'I will do what I please with this house, damage it, desecrate it, turn it into an evil resort.' No, the house is his to use and not abuse. The Sabbath is ours in the same way; he who diverts it from its proper purpose is dishonest. Will a man rob God? If a tramp tells me a pitiful tale and I have seven silver dollars

and give six of them, what would you think of the ingrate if you were told he came at night and robbed me of the seventh? I wonder what God thinks of the man to whom He gives six days for his own free use and finds the man appropriating to himself that which is specially stamped as *God's.*"

What is the use of a Lord's Day if it is to be swamped between the secular tide of one worldly week gone, and of another coming, and to have nothing about it that distinguishes it from all the other days, except in some fanciful alteration in the style of its wordliness or carnality? Look at the people who have spent the entire Sabbath in pleasure-seeking. Not one gleam of spiritual light in their faces, not one crumb of spiritual food in their souls, going to bed at night a day's march nearer home. Home? Yes, if home is the grave and eternal death . Otherwise a day's march farther from home, if home is God, and if heaven is an experience into which men graduate from this earthly season of moral training and spiritual acquisition.

BLUE LAWS BETTER THAN RED ANARCHY

We are not pleading for a Puritan Sunday of bigotry or intolerance. We are not pleading for blue laws. But as between bigotry and a mush of concession give us bigotry every time. And even the bluest of blue laws would be preferable to red anarchy. We appeal for a safe and sane Sabbath, not in the interests of the Church or religion, but in the interests of all the people, believers and unbelievers, because the Sabbath was made for mankind. When I stood the other day in the little log cabin where Abraham Lincoln first saw the light, I thought of his regard for the Sabbath, and there came to my mind these words of his: "As we keep, or break, the Sabbath day, we nobly save, or meanly lose, the last best hope by which man rises."

It is true there are many noble people who never get a Sabbath to themselves. They are busy in works of necessity

and mercy. Jesus Himself sets the example of this, and leaves to our enlightened consciences to judge what is necessary, and what is not, to do on His day. The fundamental principle is to be "in the spirit on the Lord's Day," to be in tune with our Lord's mind, to be in harmony with our Lord's will. So if you ask what rules do you suggest for the proper observance of the Lord's Day I answer, THERE IS NO RULE BUT THE GOLDEN RULE THAT CAN GOVERN OUR RELATION TO THE LORD'S DAY. Therefore, before I give a Sunday house party, or travel for my own pleasure, or talk a lot of twaddle at the telephone on the Lord's Day I will say, "I would *not* like to be obliged myself to work on Sunday; therefore it is wrong for me to oblige others to work. I will not buy a Sunday paper, knowing that I am forcing a hundred and fifty thousand compositors and pressmen to work seven days out of seven, and robbing a great army of men and boys of their right to a day of rest and worship. True, that newsboy is poor, and needs the money, but I refuse to take advantage of that boy's poverty by contributing to his moral detriment. It is bad that he is poor, it is worse that I should make him a law-breaker." All over this country a hundred thousand boys are training for manhood with no reverence for the Sabbath, and no respect for authority, in order to supply a Sunday newspaper for people who would be infinitely better off to have one whole day in which the dust and rubbish of six secular days could not enter. When the attempt to introduce a Sunday newspaper was made in London, the "Evening Post" commented: "The best view which can be taken of our own Sunday newspapers must be that they are a nuisance. They are twice cursed; they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, without allowing theological reasons to have any weight whatever, we could wish them all away. If there is any more pathetic sight than a man deliberately sitting down

to wade through a sextuple Sunday newspaper, we do not know what it is."

That is the new indictment of the Sunday press from a secular viewpoint. We may easily see the harm it does from a spiritual viewpoint. A mind that has waded through the Sunday sheet is no more prepared for spiritual thoughts than is a man's clothing for appearance at church after rambling over fields of burdocks and nettles. The very purpose of the Sabbath was to give God's children one whole day free from the suggestions and contaminations of a wicked world.

IN THE NAME OF HUMANITY

O men, does it not touch a tender place in your hearts when you hear of the multitudes of wage earners who are pleading for a Sabbath restday? Railroad men, miners, actors, craftsmen of all sorts, signing petitions for a recognition of their right to a weekly day of rest, making their appeal on the grounds of common humanity. Here is one from a member of the bartenders' union. He said: "I cannot of course appeal to you from the standpoint of religion, but we have some interests in common with other men. I am myself the father of three children, but I scarcely know them. I am up in the morning before they are awake, and I return at night after they are in bed. This I do seven days a week, year in and year out." That from the bartenders' union. And similar appeals are made from thousands of other toilers; because every man has a right to his manhood, and the Sabbath was made for man.

THE PLAIN DUTY OF A CHRISTIAN

For Christian men and women there can be only one course of action. There may be perplexing situations at times, where even a Christian will be puzzled to decide just what to do; but with a mind brought, as the Apostle says, "into captivity to the obedience of Christ" the ground is level

and the air cleared for meeting them. When we fully recognize the Lord's lordship of this Day of days, we will never go far astray. Every question as to the proper observance of it will be dealt with in its Divine relations to our Divine Master. It is more than half the answer to any question to be in tune with the principles involved in the solution of the question. "I was in the spirit on the Lord's Day," said the Apostle. To keep that pregnant phrase in mind will settle the details of every program of conduct on that day.

God help us all to resist the drift of Sabbath secularization. Doubtless it will cost us something to be loyal to principle in this day of many jelly fish Christians, who have opinions without convictions, and prejudices without principles. A refreshing shadow of a great rock in a weary land is the man of convictions and principles who can resist the drifting sands of a loose interpretation of the Divine commands. The demand today is for rock Christians. We are living in a time when the people who settle questions of right and wrong for themselves seem to be in a minority. In matters of morals and dress most of us go in droves. A few people act as brain for the many, a few people act as conscience for the many. But we who have the light of God's Word need not be mastered by the mob. One is our Master, even Christ. A great many people are doing certain things on the Lord's Day, not because they have settled the question, as between themselves and their Lord, but because they have settled it as between themselves and their own preferences, or as between themselves and their associates.

Let us be rock Christians, who will keep the Lord's Day holy because it holds us in touch with eternal and Divine things, and because it celebrates our relation to our Divine Master; and because the Lord's Day is the guerdon of our national prosperity, the hope of our civilization; and because the mouth of Jehovah hath spoken: "Them that honor Me I will honor."

CHAPTER II

THE INTERNAL EVIDENCE OF THE FOURTH GOSPEL

BY CANON G. OSBORNE TROOP, M. A.,
MONTREAL, CANADA

The whole Bible is stamped with the Divine "Hall-Mark"; but the Gospel according to St. John is *primus inter pares.* Through it, as through a transparency, we gaze entranced into the very holy of holies, where shines in unearthly glory "the great vision of the face of Christ". Yet man's perversity has made it the "storm center" of New Testament criticism, doubtless for the very reason that it bears such unwavering testimony both to the deity of our Lord and Saviour, Jesus Christ, and to His perfect humanity. The Christ of the Fourth Gospel is no unhistoric, idealized vision of the later, dreaming church, but is, as it practically claims to be, the picture drawn by "the disciple whom Jesus loved", an eye-witness of the blood and water that flowed from His pierced side. These may appear to be mere unsupported statements, and as such will at once be dismissed by a scientific reader. Nevertheless the appeal of this article is to the instinct of the "one flock" of the "one Shepherd". "They know His voice" . . . "a stranger will they not follow."

1. There is one passage in this Gospel that flashes like lightning—it dazzles our eyes by its very glory. To the broken-hearted Martha the Lord Jesus says with startling suddenness, "*I am* the resurrection and the life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

It is humbly but confidently submitted that these words are utterly beyond the reach of human invention. It could

never have entered the heart of man to say, "*I am* the resurrection and the life." "There is a resurrection and a life," would have been a great and notable saying, but *this Speaker* identifies *Himself* with the resurrection and with life eternal. The words can only be born from above, and He who utters them is worthy of the utmost adoration of the surrendered soul.

In an earlier chapter John records a certain question addressed to and answered by our Lord in a manner which has no counterpart in the world's literature. "What shall we do," the eager people cry; "What shall we do that we might work the works of God?" "This is the work of God", our Lord replies, "that ye believe on Him whom He hath sent" (John 6:28, 29). I venture to say that such an answer to such a question has no parallel. This is the work of God that ye accept ME. I am the Root of the tree which bears the only fruit pleasing to God. Our Lord states the converse of this in chapter 16, when He says that the Holy Spirit will "convict the world of sin . . . because they believe not on ME." The root of all evil is unbelief in Christ. The condemning sin of the world lies in the rejection of the Redeemer. Here we have the root of righteousness and the root of sin in the acceptance or rejection of His wondrous personality. This is unique, and proclaims the Speaker to be "separate from sinners" though "the Lord hath laid on Him the iniquity of us all." Truly,

> "He is His own best evidence,
> His witness is within."

2. Pass on to the fourteenth chapter, so loved of all Christians. Listen to that Voice, which is as the voice of many waters, as it sounds in the ears of the troubled disciples: "Let not your heart be troubled; ye believe in God, believe *also* in *ME*. In My Father's house are many mansions: *if it were not so, I would have told you.* I go to prepare a place

for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

Who is he who dares to say: "Ye believe in *God,* believe *also* in Me"? He ventures thus to speak because He is the Father's Son. Man's son is man: can God's Son be anything less than God? Elsewhere in this Gospel He says: "I and the Father are one". The fourteenth chapter reveals the Lord Jesus as completely at home in the heavenly company. He speaks of His Father and of the Holy Spirit as Himself being one of the utterly holy Family. He knows all about His Father's house with its many mansions. He was familiar with it before the world was. Mark well, too, the exquisite touch of transparent truthfulness: "If it were not so, I would have told you." An *ear*-witness alone could have caught and preserved that touching parenthesis, and who more likely than the disciple whom Jesus loved?

As we leave this famous chapter let us not forget to note the wondrous words in verse 23: "If a man love Me, he will keep My words; and My Father will love him, and *WE* will come unto him and make our abode with him."

This saying can only be characterized as blasphemous, if it be not the true utterance of one equal with God. On the other hand, does any reasonable man seriously think that such words originated in the mind of a forger? "Every one that is of the truth heareth My voice", and surely that voice is here.

3. When we come to chapter 17 we pass indeed into the very inner chamber of the King of kings. It records the high-priestly prayer of our Lord, when He "lifted up His eyes to heaven and said, Father, the hour is come, glorify Thy Son that Thy Son may also glorify Thee." Let any man propose to himself the awful task of forging such a prayer, and putting it into the mouth of an imaginary Christ. The brain reels at the very thought of it. It is, however, per-

fectly natural that St. John should record it. It must have fallen upon the ears of himself and his fellow-disciples amidst an awe-stricken silence in which they could hear the very throbbing of their listening hearts. For their very hearts were listening through their ears as the Son poured out His soul unto the Father. It is a rare privilege, and one from which most men would sensitively shrink, to listen even to a fellow-man alone with God. Yet the Lord Jesus in the midst of His disciples laid bare His very soul before His Father, as really as if He had been alone with Him. He prayed with the cross and its awful death full in view, but in the prayer there is no slightest hint of failure or regret, and there is no trace of confession of sin or need of forgiveness. These are all indelible marks of genuineness. It would have been impossible for a sinful man to conceive such a prayer. But all is consistent with the character of Him who "spake as never man spake", and could challenge the world to convict Him of sin.

With such thoughts in mind let us now look more closely into the words of the prayer itself.

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and *Jesus Christ whom Thou hast sent.*"

Here we have again the calm placing of Himself on a level with the Father in connection with eternal life. And it is not out of place to recall the consistency of this utterance with that often-called "Johannine" saying recorded in St. Matthew and St. Luke: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

We read also in St. John 14:6: "No man cometh unto

the Father but by Me". And as we reverently proceed further in the prayer we find Him saying: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee *before the world was.*"

These words are natural to the Father's Son as we know and worship Him, but they are beyond the reach of an uninspired man, and who can imagine a forger inspired of the Holy Ghost? Such words would, however, be graven upon the very heart of an ear-witness such as the disciple whom Jesus loved.

We have in this prayer also the fuller revelation of the "one flock" and "one Shepherd" pictured in chapter ten: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; *as Thou, Father, art in Me, and I in Thee, that they also may be one in us:* That *the world* may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be perfected into one; and that the world may know that Thou hast sent Me, and *hast loved them, as Thou hast loved Me.*"

In these holy words there breathes a cry for such a unity as never entered into the heart of mortal man to dream of. It is no cold and formal ecclesiastical unity, such as that suggested by the curious and unhappy mistranslation of "one fold" for "one flock" in St. John 10:16. It is the living unity of the living flock with the living Shepherd of the living God. It is actually the same as the unity subsisting between the Father and the Son. And according to St. Paul in Rom. 8:19, the creation is waiting for its revelation. The one Shepherd has from the beginning had His one flock in answer to His prayer, but the world has not yet seen it, and is therefore still unconvinced that our Jesus is indeed the Sent of God. The world has seen the Catholic Church and the Roman Catholic Church, but the Holy Catholic Church

no eye as yet has seen but God's. For the Holy Catholic Church and the Shepherd's one flock are one and the same, and the world will not see either "till He come." The *Holy* Catholic Church is an object of faith and not of sight, and so is the one flock. In spite of all attempts at elimination and organization wheat and tares together grow, and sheep and wolves-in-sheep's-clothing are found together in the earthly pasture grounds. But when the Good Shepherd returns He will bring His beautiful flock with Him, and eventually the world will see and believe. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

The mystery of this spiritual unity lies hidden in the high-priestly prayer, but we may feel sure that no forger could ever discover it, for many of those who profess and call themselves Christians are blind to it even yet.

4. The "Christ before Pilate" of St. John is also stamped with every mark of sincerity and truth. What mere human imagination could evolve the noble words: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice"?

The whole wondrous story of the betrayal, the denial, the trial, the condemnation and crucifixion of the Lord Jesus, as given through St. John, breathes with the living sympathy of an eye-witness. The account, moreover, is as wonderful in the delicacy of its reserve as in the simplicity of its recital. It is entirely free from sensationalism and every form of exaggeration. It is calm and judicial in the highest degree. If it is written by the inspired disciple whom Jesus loved, all is natural and easily "understanded of the people"; while on

any other supposition, it is fraught with difficulties that cannot be explained away. "I am not credulous enough to be an unbeliever," is a wise saying in this as in many similar connections.

5. The Gospel opens and closes with surpassing grandeur. With Divine dignity it links itself with the opening words of Genesis: "*In the beginning* was the Word, and the Word was with God, and the Word was *God*. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." What a lifelike contrast with this sublime description is found in the introduction of John the Baptist: "There came *a man* sent from God whose name was John". In the incarnation Christ did not become *a* man but *man*. Moreover in this St. Paul and St. John are in entire agreement.

"There is one God", says St. Paul to Timothy; "one Mediator also between God and man—*Himself Man*—Christ Jesus." The reality of the Divine Redeemer's human nature is beautifully manifested in the touching interview between the weary Saviour and the guilty Samaritan woman at the well; as also in His perfect human friendship with Mary and Martha and their brother Lazarus, culminating in the priceless words, "Jesus wept".

And so by the bitter way of the Cross the grandeur of the incarnation passes into the glory of the resurrection. The last two chapters are alive with thrilling incident. If any one wishes to form a true conception of what those brief chapters contain, let him read "Jesus and the Resurrection," by the saintly Bishop of Durham (Dr. Handley Moule) and his cup of holy joy will fill to overflowing. At the empty tomb we breathe the air of the unseen kingdom, and presently we gaze enraptured on the face of the Crucified but risen and ever-living King. Mary Magdalene, standing in her broken-hearted despair, is all unconscious of the wondrous fact that holy

angels are right in front of her and standing behind her is her living Lord and Master. Slowly but surely the glad story spreads from lip to lip and heart to heart, until even the honest but stubborn Thomas is brought to his knees, crying in a burst of remorseful, adoring joy, "My Lord and my God!"

Then comes the lovely story of the fruitless all-night toil of the seven fishermen, the appearance at dawn of the Stranger on the beach, the miraculous draught of fishes, the glad cry of recognition, "It is the Lord!" the never-to-be-forgotten breakfast with the risen Saviour, and His searching interview with Peter, passing into the mystery of St. John's old age.

In all these swiftly-drawn outlines we feel ourselves instinctively in the presence of the truth. We are crowned with the Saviour's beatitude: "Blessed are they that have not seen, and yet have believed," and we are ready to yield a glad assent to the statement which closes chapter twenty: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His Name."

CHAPTER III

THE NATURE OF REGENERATION

BY THOMAS BOSTON (1676-1732)

I. For the better understanding of the nature of regeneration, take this along with you, in the first place, that as there are false conceptions in nature, so there are also in grace: by these many are deluded, mistaking some partial changes made upon them for this great and thorough change. To remove such mistakes, let these few things be considered:

1. Many call the Church their mother, whom God will not own to be His children. "My mother's children," that is, false brethren, "were angry with me" (Cant. 1:6). All that are baptized, are not born again. Simon was baptized, yet still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:13-23). Where Christianity is the religion of the country, many are called by the name of Christ, who have no more of Him than the name: and no wonder, for the devil had his goats among Christ's sheep, in those places where but few professed the Christian religion. "They went out from us, but they were not of us" (1 John 2:19).

2. Good education is not regeneration. Education may chain up men's lusts, but cannot change their hearts. A wolf is still a ravenous beast, though it be in chains. Joash was very devout during the life of his good tutor Jehoiada; but afterwards he quickly showed what spirit he was of, by his sudden apostasy (2 Chron. 24:2-18). Good example is of mighty influence to change the outward man; but that change often goes off when a man changes his company; of which the world affords many sad instances.

3. A turning from open profanity to civility and sobriety falls short of this saving change. Some are, for a while, very

loose, especially in their younger years; but at length they reform, and leave their profane courses. Here is a change, yet only such as may be found in men utterly void of the grace of God, and whose righteousness is so far from exceeding, that it does not come up to the righteousness of the scribes and Pharisees.

4. One may engage in all the outward duties of religion, and yet not be born again. Though lead be cast into various shapes, it remains still but a base metal. Men may escape the pollutions of the world, and yet be but dogs and swine (2 Pet. 2:20-22). All the external acts of religion are within the compass of natural abilities. Yea, hypocrites may have the counterfeit of all the graces of the Spirit: for we read of "true holiness" (Eph. 4:23); and "faith unfeigned" (1 Tim. 1:15); which shows us that there is a counterfeit holiness, and a feigned faith.

5. Men may advance to a great deal of strictness in their own way of religion, and yet be strangers to the new birth. "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). Nature has its own unsanctified strictness in religion. The Pharisees had so much of it that they looked on Christ as little better than a mere libertine. A man whose conscience has been awakened, and who lives under the felt influence of the covenant of works, what will he not do that is within the compass of natural abilities? It is a truth, though it came out of a hellish mouth, that "skin for skin, all that a man hath will he give for his life" (Job 2:4).

6. A person may have sharp soul-exercises and pangs, and yet die in the birth. Many "have been in pain," that have but, as it were, "brought forth wind." There may be sore pangs and throes of conscience, which turn to nothing at last. Pharaoh and Simon Magus had such convictions as made them desire the prayers of others for them. Judas repented himself; and under terrors of conscience, gave back his ill-gotten pieces of silver. All is not gold that glitters. Trees may blos-

som fairly in the spring, on which no fruit is to be found in the harvest: and some have sharp soul exercises, which are nothing but foretastes of hell.

The new birth, however in appearance hopefully begun, may be marred two ways: *First,* Some, like Zarah (Gen. 38:28, 29), are brought to the birth, but go back again. They have sharp convictions for a while; but these go off, and they become as careless about their salvation, and as profane as ever and usually worse than ever; "their last state is worse than their first" (Matt. 12:45). They get awakening grace, but not converting grace and that goes off by degrees, as the light of the declining day, till it issue in midnight darkness.

Secondly, Some, like Ishmael, come forth too soon; they are born before the time of the promise. (Gen. 16:2; compare Gal. 4:22, etc.) They take up with a mere law-work, and stay not till the time of the promise of the Gospel. They snatch at consolation, not waiting till it be given them; and foolishly draw their comfort from the law that wounded them. They apply the healing plaster to themselves, before their wound is sufficiently searched. The law, that rigorous husband, severely beats them, and throws in curses and vengeance upon their souls; then they fall to reforming, praying, mourning, promising, and vowing, till this ghost be laid; which done, they fall asleep again in the arms of the law: but they are never shaken out of themselves and their own righteousness, nor brought forward to Jesus Christ.

Lastly, There may be a wonderful moving of the affections, in souls that are not at all touched with regenerating grace. Where there is no grace, there may, notwithstanding, be a flood of tears, as in Esau, "who found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). There may be great flashes of joy; as in the hearers of the Word, represented in the parable by the stony ground, who "anon with joy receive it" (Matt. 13:20). There may also be great desires after good things, and great delight in

them too; as in those hypocrites described in Isa. 58:2: "Yet they seek Me daily, and delight to know My ways: they take delight in approaching to God." See how high they may sometimes stand, who yet fall away (Heb. 6:4-6). They may be "enlightened, taste of the heavenly gift," be "partakers of the Holy Ghost, taste the good Word of God, and the powers of the world to come." Common operations of the Divine Spirit, like a land flood, make a strange turning of things upside down: but when they are over, all runs again in the ordinary channel. All these things may be, where the sanctifying Spirit of Christ never rests upon the soul, but the stony heart still remains; and in that case these affections cannot but wither, because they have no root.

But regeneration is a real thorough change, whereby the man is made a new creature. (2 Cor. 5:17.) The Lord God makes the creature a new creature, as the goldsmith melts down the vessel of dishonor, and makes it a vessel of honor. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated: in regeneration the Lord loosens every joint, and sets it right again. Now this change made in regeneration, is:

1. *A change of qualities or dispositions*: it is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed,and the contrary dispositions are brought in, in their room. "The old man is put off" (Eph. 4:22); "the new man put on" (ver. 24). Man lost none of the rational faculties of his soul by sin: he had an understanding still, but it was darkened; he had still a will, but it was contrary to the will of God. So in regeneration, there is not a new substance created, but new qualities are infused; light instead of darkness, righteousness instead of unrighteousness.

2. *It is a supernatural change;* he that is born again, is born of the Spirit. (John 3:5.) Great changes may be made by the power of nature, especially when assissted by external revelation. Nature may be so elevated by the common in-

fluences of the Spirit, that a person may thereby be turned into another man, as Saul was, (1 Sam. 10:6,) who yet never becomes a new man. But in regeneration, nature itself is changed, and we become partakers of the Divine nature; and this must needs be a supernatural change. How can we, that are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the sanctifying Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of sanctification can give the new heart? Well may we say, when we see a man thus changed: "This is the finger of God."

3. *It is a change into the likeness of God.* "We, beholding, as in a glass, the glory of the Lord, are changed into the same image" (2 Cor. 3:18). Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God, bear God's image. Man aspiring to be as God, made himself like the devil. In his natural state he resembles the devil, as a child doth his father. "Ye are of your father the devil" (John 8:44). But when this happy change comes, that image of Satan is defaced, and the image of God is restored. Christ Himself, who is the brightness of His Father's glory, is the pattern after which the new creature is made. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son" (Rom. 8:29). Hence He is said to be formed in the regenerate. (Gal. 4:19.)

4. *It is a universal change;* "all things become new," (2 Cor. 5:17). Original sin infects the whole man; and regenerating grace, which is the salve, goes as far as the sore. This fruit of the Spirit is in all goodness; goodness of the mind, goodness of the will, goodness of the affections, goodness of the whole man. He gets not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation.

CHAPTER IV

REGENERATION — CONVERSION —REFORMATION

BY REV. GEORGE W. LASHER, D. D., LL. D.,
Author of "Theology for Plain People"
CINCINNATI, OHIO

In his "Twice-Born Men," Mr. Harold Begbie gives us a series of instances wherein men of the lowest grade, or the most perverse nature, became suddenly changed in thought, purpose, will and life. Without intentionally ignoring the word "regeneration," or the fact of regeneration, he emphasises the act of conversion in which he includes regeneration which, in our conception, is the origin of conversion and a true reformation as a permanent fact. A weakness in much of the teaching of modern times is in that conversion and reformation are thrust to the front, while regeneration is either ignored, or minimized to nothingness.

Jesus Christ did not say much about regeneration, using the equivalent word in the Greek (*paliggenesis*) only once, and then (Matt. 19:28) having reference to created things, a new order in the physical universe, rather than to a new condition of the individual soul. But He taught the great truth in other words, the needful fact by which He made it evident that a regeneration is what the human soul needs and must have to fit it for the kingdom of God.

In the other Gospels, Jesus is represented as teaching things which involve a new birth, without which it is impossible to meet Divine requirements; but in John's Gospel it is distinctly set forth in the very first chapter, and the idea is carried through to the end. When (in John 1:12, 13) it is said that those who received the Word of God received also "power," or right, to become God's children, it is expressly

declared that this power, or right, is not inherent in human nature, is not found in the natural birth, but involves a new birth—"who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is this new or second birth which produces children of God. The declaration of John (3:3) puts to confusion the very common claim that God is the Father of universal humanity, and makes it absurd to talk of "the Fatherhood of God," "the Heavenly Father," "the Divine Fatherhood," and other such phrases with which we are surfeited in these modern days. Nothing is farther from truth, and nothing is more dangerous and seductive than the claim that the children of Adam are, by nature, God's children. It is the basis of much false reasoning with regard to the future state and the continuity of future punishment. It is said, in words, that, though a father may chastise his son, "for his profit," yet the relation of fatherhood and sonship forbids the thought that the father can thrust his son into the burning and keep him there forever. No matter what the offense, it can be expiated by suffering, the father heart will certainly relent and the prodigal will turn again and will be received with joy and gladness by the yearning father.

Of course, the fallacy of the argument is in the assumption that all men are, by nature, the children of God, a thing expressly denied by the Lord Jesus (John 8:42) who declared to certain ones that they were of their father the devil. The conversation with Nicodemus gives us the condition upon which once-born men may see the kingdom of God, namely, by being twice-born, once of the flesh, and a second time of the Spirit. "Except a man be born again [*anothen,* from above] he cannot see the kingdom of God." There must be a birth from heaven before there can be a heavenly inheritance. Nicodemus, though a teacher of Israel, did not understand it. He had read in vain the word through Jeremiah (33:31) relative to the "new covenant" which involves a new heart. He had failed to discern between the natural man and the

spiritual man. He had no conception of a changed condition as the basis of genuine reformation. But Nicodemus was not alone in his misconception. After all these centuries, many students of the New Testament, accepting the Gospel of John as canonical and genuine, stumble over the same great truth and "pervert the right ways of the Lord." Taking the fifth verse of John 3, they accept the doctrine of regeneration, but couple it with an external act without which, in their view, the regeneration is not and cannot be completed. In their rituals they distinctly declare that water baptism is essential to and is productive of the regeneration which Jesus declares must be from heaven. They stumble over, or pervert the words used, and make "born of water" to be baptism, of which nothing is said in the verse or in the chapter, and which the whole tenor of Scripture denies.

The lexicographers, the grammarians and evangelical theologians are all pronounced against the interpretation put upon the words of Jesus when He said: "Except a man [any one] be born of water *kai* spirit, he cannot enter into the kingdom of God." The lexicographers tell us that the conjunction *k a i* (Greek) may have an epexegetical meaning and may be (as it frequently is) used to amplify what has gone before; that it may have the sense of "even," or "namely." And thus they justify the reading: "Except a man be born of water, even [or namely] spirit, he cannot enter into the kingdom of God." The grammarians tell us the same thing, and innumerable instances of such usage can be cited from both classic and New Testament Greek. The theologians are explicit in their denial that regeneration can be effected by baptism. They hold to a purely spiritual experience, either before baptism, or after it, and deny that the spiritual birth is effected by the water, no matter how applied. And yet some who take this position in discussions of the "new birth" fall away to the ritualistic idea when they come to treat of baptism, its significance and place in the Christian system. (It would be easy to justify all

these statements by reference to authors and books, but space forbids the quotations here. So patent are they that we can hardly doubt the acceptance of the assertion by the intelligent reader, without citations in proof.)

PAUL AS AN INTERPRETER OF JESUS

The best interpreter of Jesus who ever undertook to represent Him was the man who was made a "chosen vessel," to bear the Gospel of the kingdom to the pagan nations of his own time, and to transmit his interpretations to us of the twentieth century. He could say: "The Gospel which was preached of me is not after man, neither was I taught it, but by revelation of Jesus Christ." And Paul speaks of this work wrought in the human soul as a "new creation"—something that was not there before. "If any man be in Christ, he is a new creature" (creation). "Neither circumcision availeth anything, nor uncircumcision, but a new creature" (creation). Never once, in all his discussions of the way of salvation, does Paul intimate that the new creation is effected by a ritual observance. It is always and everywhere regarded and treated as a spiritual experience wrought by the Spirit of God, the subject of it knowing only, as the healed man said of himself, "Whereas I was blind now I see."

THE TESTIMONY OF EXPERIENCE

The prayers of the Bible, especially those of the New Testament, do not indicate that the suppliant asks for a regeneration—a new heart. He may have been taught the need of it, and may be brought face to face with the great and decisive fact; but his thought is not so much of a new heart as it is of his sins and his condemnation. What he wants is deliverance from the fact and the consequences of sin. He finds himself a condemned sinner, under the frown of a God of justice, and he despairs. But he is told of Jesus and the forgiving grace of God, and he asks that the gracious provision be ap-

plied to his own soul. "Mercy, and not sacrifice," is the argument, the mercy secured by the work of Him whom God hath appointed to be the propitiation for our sins. But when the supplicating and believing sinner awakes to a consciousness that his prayer has been heard, he finds that he is a new creature. The work has been wrought without his consciousness of it at the moment. All he knows is that something has taken place within him—a great "change." He is a new creature. He dares to hope and to believe that he is a son of God; and he cries in the ecstacy of a new life: "Abba, Father" (Dear Father)! "The Spirit Himself beareth witness with our spirit that we are the children of God," and subsequently we learn that we are heirs of a rich Father—"heirs of God and joint-heirs with Jesus Christ," with whom we are to both suffer and reign.

CONVERSION (which really means only "change"), we have said, is included in the idea of regeneration; but the words do not mean the same thing. Regeneration implies conversion; but there may be conversion without regeneration. The danger is that the distinction may not be observed and that, because there is a visible conversion, it may be supposed that there must be a prevenient regeneration. Conversion may be a mere mental process; the understanding convinced, but the heart unchanged. It may be effected as education and refinement are effected. The schools are constantly doing it. It is what they are for. Regeneration involves a change of mind; but conversion may be effected while the moral condition remains unchanged. Regeneration can occur but once in the experience of the same soul; but conversion can occur many times. Regeneration implies a new life, eternal life, Divine life, the life of God in the soul of man, a Divine sonship, the continuous indwelling of the Holy Spirit. Conversion may be like that of King Saul, when he took a place among the prophets of Jehovah, or like that of Simon the sorcerer, who

said: "Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Conversion may be the result of a conviction that, after all, a change of life may be profitable for the life that is to come, as well as for the life that now is; that in the future world a man gets what he earns in this life. It does not imply a heart in love with God and the things of God. Men of the world are converted many times. They change their minds, and often change their mode of living, for the better; not because they have been regenerated and brought into sacred relations with God in Christ, being renewed by the power of the Holy Spirit.

One of the most imminent dangers of the religious life of today is the putting of conversion in the place of regeneration, and counting converted men as Christian men, counting "converts" in revival meetings as regenerated and saved, because they have mentally, and, for the moment, changed. Men are converted, politically, from one party to another; from one set of principles to another. Christians, after regeneration, may change their religious views and pass from one denomination to another. Few Christians pass through many years without a need of conversion. They grow cold of heart, blind to the things of God, and wander from the straight path to which they once committed themselves; and they need conversion. Most revivals of religion begin with the conversion of saints. Rarely are souls, in considerable numbers, regenerated while regenerated men and women are unconscious of their high calling and are in need of conversion, in order to their hearty engagement in efforts for those around them. First, a converted church, then regenerated and converted souls.

REFORMATION implies conversion, but it does not imply regeneration. Regeneration insures reformation, but reformation does not imply regeneration. Reformers have been abroad in all ages, and are known to paganism as well as to

Christianity. The Buddha was a reformer. Confucius was a reformer. Zoroaster was a reformer. Mahomet was a reformer. Kings and priests have been reformers, while knowing nothing of the life of God in the human soul. A Christian man is a reformed man, though his reformation may be far from complete and may need a great many reforming impulses. The most glaring and fatal mistake in the religious world today is the effort to reform men and reform society by making the reformation a substitute for regeneration.

The social life of today is full of devices and expedients for bettering the physical condition of individuals, families and communities, while yet the soul-life is untouched. Human devices are taking the place of the Divine ideal, and those who cannot reach the inner life are contenting themselves, if they can reach and better the outer life, the mere incident of being. We have civic organizations without number, each of which has for its highest object the betterment not simply of worldly conditions, but of the character of the brotherhood. An argument for the existence of many of these organizations is that they may make better men by reason of the confidence and fraternity secured by the contact effected, by the oaths and vows taken, and by the cultivation of the social life. A willingness to learn and to receive instruction is a condition of initiation into the order.

That reformatory agencies are good and accomplish good is not denied. Each has its good points and helps to elevate the tone of society in the aggregate. But a fatal mistake is in the notion that the elevation of society, the eliminating of its miseries, is conducive to a religious life and promotive of Christianity. Perhaps the greatest hindrances to the conquest sought by Christianity today, in civilized and nominally Christian countries, are the various agencies intended to reform society. They are improving the exterior, veneering and polishing the outside, while the inside is no better than before because the heart remains wicked and sinful. "Now

do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

The Pharisees were the best people of their day; and yet they were the greatest failures. Against no others did Jesus hurl so fierce denunciations. Why? Because they put reformation in the place of repentance and faith; because they were employing human means for accomplishing what only the Holy Spirit could accomplish. And so, today, every device for the betterment of society which does not strike at the root of the disease and apply the remedy to the seat of life, the human soul, is Pharisaical and is doing a Pharisee's work. It is polishing the outside, while indifferent to the inside. The road to hell from a church door is as short as is that from a hangman's noose, or an electric chair. More church members than murderers have gone to the hell of the unbeliever. "The good is always the enemy of the best"; and so reformation is always an enemy of the cross of Christ.

*Mr. Begbie's "twice-born men" were reformed, and they made proof of it in their subsequent lives because they were regenerated, twice born; but there were beside them, a great multitude of "reformed" men, who were no less heirs of hell than before their "reformation." He tells us of only a few of the great multitude of those reformed—a few of thousands.

Fundamental to the Christian system is a conviction of sin which compels a cry for mercy, responded to by the Holy Spirit, who regenerates the soul, converts it, reforms it and fits it for the blessedness of heaven.

*By reference to Mr. Begbie's book, the writer means no criticism, for he is in full accord with the facts and purposes of the book. He uses it only as a striking illustration of the point he wishes to make.

CHAPTER V

OUR LORD'S TEACHINGS ABOUT MONEY

BY ARTHUR T. PIERSON

Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation and use. Should these sublime and unique teachings be translated into *living,* the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Cor. 8 and 9.

I. THE PRINCIPLE OF STEWARDSHIP

The basis of Christ's teaching about money is the fundamental conception of *stewardship.* (Luke 12:42; 16:1-8.) Not only money, but every gift of God, is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's

entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act, not of duty, but of generosity; it ranks, not under law, but under grace. Hence there is no inconsistency felt in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

II. THE PRINCIPLE OF INVESTMENT

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. 25:27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the *bankers,* the ancient Trapezitae, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. It was true that he dared not risk trading on his own account; why not, without such risk, get a moderate interest for his Master by lending to professional

traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam engines—Watt, to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to get gain for the Master. The Church boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns, and when they are what they ought to be, they multiply money many-fold in glorious results. The Church partly exists that the strength of one member may help the weakness of another, and that by co-operation of all, the power of the least and weakest may be increased.

III. THE SUBORDINATION OF MONEY

Another most important principle is *the subordination of money,* as emphatically taught and illustrated in the rich young ruler. (Matt. 19:16-26.) This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when He dealt a blow at his money, the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions *had* the man; they possessed him and

controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolater can enter the kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood, and the masterhood of the Lord!

IV. THE LAW OF RECOMPENSE

We ascend a step higher, and consider our Lord's teaching as to the *law of recompense.* "Give, and it shall be given unto you" (Luke 6:38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. George Müller conducted for over sixty years enterprises requiring at least some hundred and twenty-five thousand dollars a year. Note also the experiences of William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Barnardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Müller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a

century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. SUPERIOR BLESSEDNESS

Kindred to this law of recompense is the law of *superior blessedness.* "It is more blessed to give than to receive" (Acts 20:35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which filled the spring itself.

VI. COMPUTATION BY COMPARISON

We rise a step higher in considering God's *law of computation.* How does He reckon gifts? Our Lord teaches us that it is *by comparison.* No one narrative is more telling on this theme than that of the poor widow* who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any of all the rest, because, while they

*Mark 12:41-44; Luke 21:1-4.

gave out of a superfluity she gave out of a deficiency—they of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? And the two mites "make a farthing." He who, as the Superintending Providence of nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the Overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how He estimates money gifts—not by what we *give,* but by what we *keep*—not by the amount of our contributions, but by their *cost* in self-denial. This widow's whole offering counted financially for but a farthing (κοδράντης, a quadrant, equal to four mills, or two fifths of a cent, as three-fourths of an English farthing). What could be much more insignificant? But the two mites constituted *her whole means of subsistence.* The others reserved what they needed or wanted for themselves, and then gave out of their superabundance (περισσεύοντος). The contrast is emphatic; she "out of her *deficiency,*" they "out of their *supersufficiency.*"

Not all *giving*—so-called—has rich reward. In many cases the keeping hides the giving, in the sight of God. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from the table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

VII. UNSELFISHNESS IN GIVING

We ascend still higher to the law of unselfishness in giving. "Do good and lend, *hoping for nothing again*" (Luke 6:35).

Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his bread-seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows God-likeness, and by it we grow into the perfection of benevolence.

VIII. SANCTIFIED GIVING

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering* (Matt. 23: 19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of fasts and feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they

depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. TRANSMUTATION

Another law of true giving is that of *transmutation.* "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). This, though considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for *money,* practically worshipped. It reminds us of the golden calf that was made out of the ear-rings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and *coined into Bibles,* churches, books, tracts, and even *souls of men.* Thus what was material and temporal becomes immaterial and spiritual, and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him into everlasting habitations. May this not be what is meant by the *true riches*—the treasure laid up in heaven in imperishable good?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense and myrrh, and the

alabaster box of ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widow's mites, and the cup of cold water—yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, receive the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord's money to carnal ends. The few who learn to give on Scriptural principles learn also to *love* to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex. 36:6). So far as known, this is the one and only historic instance of such excess of generosity. But should not that always be the case? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!

CHAPTER VI

SATAN AND HIS KINGDOM*

BY MRS. JESSIE PENN-LEWIS,
LEICESTER, ENGLAND

I. SATAN'S ORIGIN AND HOME

The Scriptures give but veiled glimpses of his origin and home, for their purpose is more expressly to reveal God in His character; and Christ as the Redeemer of men; with the history of the redeemed from the fall of Adam, their salvation through the Cross, and their eternal destiny, when Christ shall have "abolished all rule and all authority and power" (1 Cor. 15:24), contrary to the reign of God, and God Himself shall be All in all.

Our Lord says of Satan, "he was a murderer from the beginning" (John 8:44) and John says of him that he "sinneth from the beginning" (1 John 3:8).

II. SATAN'S POSITION AND CHARACTER

In regard to the position and character of Satan we know that he is the very embodiment of a lie, for "There is no truth in him . . . he is a liar, and the father of it," said the Lord. The various names by which he is described in the Scriptures reveal his power. Fallen though he be, he is called by the Lord Jesus no less than three times the "prince of this world" (John 12:31; 14:30; 16:11), thus plainly recognizing his rule over the earth. That he is a personage of rank and power we learn from Jude: "Michael, the archangel, when contending with the devil, he disputed about the

*Condensed from "The Warfare with Satan and the Way of Victory." Published by Marshall Brothers, 10 Paternoster Row, London, E. C., England.

body of Moses, *durst not* bring against him a railing judgment, but said, *The Lord* rebuke thee" (Jude 9). He is also called the "god of this age" (2 Cor. 4:4, margin), for men obey and worship him, even unconsciously, when they do not obey and worship the Creator.

The fallen archangel is moreover described as the "prince of the power of the air" (Eph. 2:2), meaning wicked spiritual powers dwelling in the aerial heavens, for it seems the "Satanic confederation has its seat in the atmospheric heaven —in the spaces above and around our world" (Seiss). That the "prince of the power of the air" has power (when permission is granted) to wield the forces of the air we see in the history of Job; for at his bidding lightning fell from heaven to consume the flocks of the faithful servant of God, and he caused a wind to blow Job's house down and kill his children. In relation to his attacks upon the children of men the prince of this world is called the "tempter" (1 Thess. 3:5), because it is his fiendish delight to tempt others from loyal obedience to God. And he is named "the devil" (1 Tim. 3:6, 7)—a word *never used in the plural,* and always, and only, of Satan himself. "The Hebrew name Satan occurs in the New Testament thirty-five times interchangeably with the Greek Diabolos, which is also used thirty-five times. The word Diabolos signifies "separator and slanderer" (Blackstone), or "malignant accuser." Satan is the great separator, and he separates by slandering. He separated the race of man from God in Eden, and ever since he has been separating men from each other, with hatred, malice, envy and jealousy. He is especially named the "accuser of the brethren" (Rev. 12:10), and we find him also described as "the great dragon," the "old serpent," and the "deceiver of the whole inhabited earth."

That the adversary still has the world under his rule, is unmistakably shown in his attack upon the Lord Jesus in the wilderness. The Lord was led, under the constraint of the

Holy Spirit, into the wilderness to be "tempted of the devil," and after other temptations, the devil showed Him "all the kingdoms of the inhabited earth. And the devil said unto Him, *To Thee will I give all this authority,* and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship before me, it shall all be Thine" (Luke 4: 5, 6, 7, *margin*).

What a daring condition to put to the Son of God. The fallen archangel is craving for worship still.

The extent of His claim to *"all the kingdoms of the inhabited earth"* the Son of God did not deny, and later the Lord plainly speaks of Satan's *kingdom.* "If Satan also is divided against himself, how shall his kingdom stand"? (Luke 11: 18.) And He adds, "The strong man fully armed guardeth his own court," until "a Stronger than he" comes upon him, and sets his captive free. How fitting therefore the petition, "Deliver us from the *evil one*" (Matt. 6: 13)! John also emphasizes the universality of Satan's rule, for he writes, "The whole world lieth in the evil one" (1 John 4:19)—it is sunk in the darkness which is his sphere, and is under the rule of the *"world-rulers of this darkness"* (Eph. 6: 12). The Scripture makes no distinction between high and low, or between cultured and ignorant, when it states that the "whole world"—heathen and Christendom—lies "in" the realm of the evil one.

In heathen lands, the deceiver is daring in his tyranny, holding men and women in gross and open sin. In civilized countries, the god of this age needs must veil his working. In these last days, however, he is beginning to more openly manifest himself as the prince of the world. He is familiarizing people with his name. Books to be popular must be about him, and in fashion's realm serpents have been the favorite ornaments of dress, while palmistry, clairvoyance, planchette, and other means of intercourse with the spirits of evil, abound on every hand.

The adversary has also his organized governments, which the Apostle Paul describes as "principalities . . . powers . . . sovereigns of this present darkness" (Eph. 6:12, C. H.). We read of "Satan's throne" (Rev. 2:13); of "his ministers" (2 Cor. 11:15); of his "principalities" and his "powers"; and of his hosts of "spirits of evil" (Eph. 6:12, C. H.) in the heavens. Daniel's account of his interview with the messenger from God supports the view that these principalities and powers of Satan are given charge of specified countries; for the Satanic "prince of Persia" withstood the heavenly messenger, who said that on his return he would again have to meet with the same Prince, together with the "Prince of Greece" (Dan. 10:13, 20). Satan therefore reigns over an aerial kingdom of hierarchies and spiritual powers, and a kingdom on earth in the world of men, and he governs by means of an organized government.

But let us not forget that all these hosts are compelled to acknowledge the Sovereign Lord of the Universe! *Unbelievers in God are alone to be found on earth,* for the powers of evil "believe and shudder" (James 2:19), knowing that they are reserved unto judgment.

III. SATAN'S SYSTEM OF RELIGION

In his organized government the adversary has also a *religion* for those whom he can delude and deceive, showing his perfect mimicry of the worship of the true God.

WORSHIP OF IDOLS

In 1 Corinthians one aspect of Satan's religion is revealed as we are shown what *idol-worship* actually means. They who would walk in fellowship with God must "flee from idolatry," lest they would hold *"communion with demons."* They dare not partake of the "table of the Lord," and of the "table of demons." (1 Cor. 10:19-22, C. H.). The matter was vital to the Corinthians, as it now is to native Christians in heathen

lands, for oftentimes the meat offered for sale had first been offered to idols, and some of the Corinthian Christians had accepted invitations to feasts celebrated in the temple of heathen gods—feasts which were acts of idolatrous worship. Thus we see how the fallen archangel not only deceives, and holds in darkness the human race, but he adds to their destruction, by seeking to meet the desire for an object of worship which lies dormant in every breast.

OUTWARD PROFESSION OF GODLINESS

But apart from direct Satanic worship, Satan has other ways of meeting the need for some religion. Paul writes to the Romans, "Thou that abhorrest idols, dost *thou* commit sacrilege?" (Rom. 2:22, *margin*) as he shows that no outward rite or ceremonial fulfillment of the law is acceptable to God. Satan knows this, and therefore persuades men that outward obedience to some creed is enough, thus deluding multitudes into a false peace by causing them to rest upon an outward ceremony or form of words.

In the Lord's message to the church at Smyrna, He spoke of those who "*say* they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). It appears by this that the adversary has not only a religion which gives him worship through material images, but that his "synagogue" or congregation is made up of professors of religion who are without the inward truth. John writes, "If we *say* that we have fellowship with Him, and walk in darkness [i. e. in sin], we lie, and do not the truth" (1 John 1:6, A. V.); and the most severe words that ever passed the lips of Christ were His scathing exposures of the Pharisees. "They *say* and do not" He said, and "outwardly appear righteous unto men," when inwardly full of hypocrisy. He told them they were of their "father the devil," and called them "serpents," and the "offspring of vipers" (Matt. 23:15). And yet the Pharisees claimed *God as their Father,* and were the straitest sect in

Israel in the outward fulfilling of the law! The Lord's strong words make it appear that Satan's invisible "church" is filled with those who make religion a cloak while they are really his subjects.

SATAN'S DOCTRINES

The Apostle Paul wrote to Timothy that the Holy Spirit had expressly told him that in the latter days the adversary would seek to draw many away from the faith by the teaching of spirits inculcating "doctrines of demons" (1 Tim. 4:1, *m.*). So that Satan has "doctrines" as well as system of worship—a "cup," a "table," and a "synagogue!" Paul said that the teaching would be given through men who would *profess to be what they were not,* and whose consciences would be seared as with a hot iron.

These "teachings of demons," through false teachers acting under their control, had already begun in the first century, and seducing spirits were evidently at work in the church at Thyatira drawing servants of God from their Lord through the "deep things of Satan" (Rev. 2:24). One calling herself a prophetess was leading souls astray, teaching them to "eat things sacrificed to idols." The Lord's complaint was that the church suffered these things to be in its midst—things upon which He pronounced the most awful warning of certain judgment. Satan's religion has always one clearly defined mark in the *omission of the Gospel of Calvary.* And by this test all "gospels" that are not the Gospel may be recognized! The atoning death of the Son of God; His propitiation for sin; His blotting out of sin; His deliverance from the power of sin by the severing power of the Cross; His call of the blood-redeemed soul to the Cross in humiliation of self, and sacrifice for others—in brief, *all that Calvary means,* is emphatically repudiated, or else always carefully omitted, in the doctrines of the seducing spirits which are evolved in hell! Let everyone thus test the tenets of The-

osophy, of Christian (?) Science, and all other teachings now being poured into the world by spirits of evil, who do not hesitate to appropriate for their purposes the very language describing the effects, and blessings of the Gospel.

It cannot always be said that there is no *mention* of the Cross (and in his later workings, even of the *Blood* of Christ), in Satan's religious teaching, but it is *the Cross as only an outward symbol* without the inward power, for he knows that it is only the real acceptance of the death of Christ—or Cross of Christ—which saves from sin and delivers the soul from the power of Satan.

IV. SATAN'S SUBJECTS

"The whole world lieth in the evil one," declares the Apostle John, but it is of the supremest importance to the prince of this world that those who dwell in his realm should not know it. To keep men ignorant of their position *he blinds their minds!* "The god of this world hath blinded the minds [*m.*, thoughts] of the unbelieving, that the light of the Gospel . . . should not dawn upon them" (2 Cor. 4:4).

The adversary dreads the light of God, for light reveals things as they are, both in the natural and in the spiritual world. "Ye shall know the truth, and the truth shall make you free" (John 8:32). The truth about the love of God to men, of men as sinners needing a Saviour, and of God's gift of a perfect Saviour when really apprehended by the soul, must set free, and so the adversary hides the truth from his captives. They are kept "darkened in their understanding" and are thus "alienated from the life of God because of the ignorance that is in them" (Eph. 4:18).

That the truth must reach the *understanding* to be effectual in delivering the soul is evident from the Lord's words that the good ground which received the seed was in the one "that heareth the Word, and *understandeth it*" (Matt. 13:23; see also Col. 1:9; 1 John 5:20). The adversary therefore

labors to keep the understanding darkened, blinding the mind with (1) wrong thoughts about God, (2) prejudices of all kinds, (3) philosophy of earth, (4) false reasonings concerning spiritual things, or else he occupies the thoughts with earthly things, earthly idols, or the cares and pleasures of this life. The Spirit of God alone can defeat the evil one, and destroy the veil which darkens men's minds.

The adversary seeks to snatch away the Word of truth. "When anyone heareth the Word . . . and understandeth it not, then cometh the evil one, and snatcheth away" (Matt. 13:19). The adversary, or his minions, attends every preaching of the Word of truth, and when it does not enter the understanding it is easily snatched away. Once the smallest seed of the Word of truth enters the *understanding* it is sure to bring forth fruit in its season, unless it is choked by other things entering in.

The adversary keeps his subjects in a false peace. "The strong man fully armed guardeth his own court," and "his goods are in peace" (Luke 11:21). Here the adversary is pictured as in full control of the darkened sinner, keeping him in peace, and the sinner is guarded carefully by the terrible one who is "fully armed" to meet every attempt to deliver the captive from his bonds. The poor soul resents his peace being disturbed, and cries, "Let me alone," but the time comes when the "Stronger than he"—the Man of Calvary—lays hold of the captive soul, and he is delivered "out of the power of darkness, and translated . . . into the kingdom of the Son" (Col. 1:13).

The adversary counterfeits the true work of God. "While men slept, his enemy came, and sowed tares also among the wheat" (Matt. 13:25, 38, 39). The "tares are the sons of the evil one . . . the enemy that sowed them is the devil." *The attention of the world must be drawn to the counterfeits, and the true living seed of God hidden,* for the tares look like the wheat until the time of fruit! And God

looks on! "Let both grow together till the harvest," He cries, for the tares cannot be uprooted without danger to the growing wheat. And the adversary also works on! The Lord's wheat, and the adversary's tares; the true and the counterfeit; are always found side by side throughout the inhabited earth.

We must face the fact that the Scriptures declare these things to be true concerning all men, be they high or low, rich or poor, cultured or ignorant. There is no trace given of neutral ground. The Scripture "hath shut up all things under sin" (Gal. 3:22) that "every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19, A. V.). "He that doeth sin is of the devil" (1 John 3:8). The Divine life which comes from God, and is implanted in the child of God, does not sin, for the good tree bears good fruit. The fallen life must also bring forth its own fruit of sin. Sin in greater or lesser degree it is true, but *sin* as God calls sin. *We are children of the one by whose life we live.* Children of God if His life is imparted to us, or "children of the devil" if we live under his control.

The arch-fiend has studied the fallen race of Adam for many thousand years, and knows how to allure his subjects. Among the sons of men there are some with more spirit-capacity than others, and these are the ones especially open to his snares, and most likely to become his tools to work out his will. These souls would not be allured by the "flesh," nor would vain philosophy and reasonings charm them. Beguiled, as the serpent beguiled Eve, by the fascination of the knowledge of good and evil, he draws them on into unlawful dealings with the spirit-world, until some are given "a spirit of divination" (Acts 16:16) like the damsel at Philippi, or like Simon the sorcerer, and are led into "magical arts" as in the days of Paul. Such are the workings of the adversary today in spiritism, palmistry, crystal-gazing, and such like things. In the twentieth century professed Christian

people are once more practising the "abominations" which caused the Lord to cast out the nations of Canaan before His people Israel. Abominations which Jehovah solemnly forbade Israel to touch. (Read Deut. 18:9-12.)

But all is in fulfillment of the Apostle Paul's forecast of the latter days. The grievous times are upon us. Men are "lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God; holding a form of godliness" while denying the power thereof (2 Tim. 3:1-6).

V. SATAN CONQUERED AT CALVARY

Satan was conquered at Calvary. The disobedience of the first Adam was met by the obedience of the second—the Lord from heaven. The punishment of death was carried out upon the sinless One who took upon Him the sins of the world, and died as the Representative Man. The fallen race of Adam which God said must be "blotted out" (Gen. 6:7, *m.;* Gen. 7:23, *m.*), because, "every imagination of the thoughts of the heart was only evil continually," was nailed to the Cross in the person of the second Adam, and by the Cross the Lord from heaven triumphed over the prince of darkness. *"Through death"*—the very result of sin; *"through death"*—the very weapon by which the evil one held his subjects in bondage; *through death*—the Prince of Life destroyed "him that had the power of death, that is, the devil" (Heb. 2:14). Satan has fallen from heaven. He was "cast out," his power destroyed, his kingdom shaken, at the place called Calvary.

But though the adversary was conquered at Calvary and cast down from his throne of power, he is left at large while the proclamation of the victory is sent throughout his dominions, for the purpose of giving the choice of masters to every human being. How bitterly the adversary resists the work of the Holy Spirit in men as their eyes are opened to the truth! But far more keenly does he resist the full enlightenment of the believer which makes him so possessed by the Holy Spirit

that he becomes an equipped and aggressive warrior in the army of the Lord.

VI. SATAN'S DEVICES AGAINST THE FULL DELIVERANCE OF HIS CAPTIVES

Note some of the ways in which the adversary resists the full deliverance of the soul after the light of the Gospel has dawned upon him:

He seeks to keep back the soul from full surrender to God. "Ananias, why hath *Satan* filled thy heart to deceive the Holy Ghost, and to keep back part . . . ?" (Acts 5:3, *m.*) It was when all were placing their possessions entirely at the disposal of the Lord! Ananias laid part of his possessions at the Apostle's feet, pretending that it was "all"! Peter, filled with the Spirit discerned the truth, and his stern words at once unveil the source of the sin! *Satan* had "filled his heart" to make him "keep back part." Keep back part for self, is the tempter's whisper, for something kept for self gives place to the devil, and keeps the Redeemer from His Throne in the heart.

He resists the removal of the filthy garments spotted by the flesh. "Satan standing at his right hand to be his adversary" (Zech. 3:1). Joshua is seen standing before the Lord clothed in filthy garments with Satan as his adversary. Even so does the devil resist every child of God as he stands before the Lord seeking to be clothed with change of raiment. Clothed in the garments spotted by the flesh, the redeemed one stands in dumb helplessness before the Lord. The simple words, "The Lord rebuke thee, O Satan," are spoken and the foe is silenced. The soul seeking deliverance is here shown the way of victory over the adversary! Just as we are, we must stand before the Lord in our deep need, and count upon Him to rebuke the evil one.

He uses others to tempt us from the way of the Cross. "Be it far from Thee, Lord . . . But He turned and

said unto Peter, Get thee behind Me, Satan" (Matt. 16:22, 23). When the soul has yielded all in full surrender, and in dumb helplessness ceases from his own efforts to save himself, he knows by the Holy Spirit that he must take the Cross, and deny himself, if Christ is to see of the travail of His soul, and be satisfied. But "Be it far from thee," cries the adversary, through the lips of even servants of God, who have dimmer visions of the things of God, and know not the eternal loss to the soul who listens to their plea. But "Get thee behind me, Satan," the redeemed one must cry as he looks behind the human voice, and sees the adversary of God.

He inflames the life of nature into division and strife. "If ye have bitter jealousy and faction in your heart . . . [it] is earthly, natural [or animal], *devilish*" (Jas. 3:14, 15, *m.*).

James points out that all "jealousy" and "faction" has its source in the life which he calls animal, and "devilish"! Satan is shown here to be the real power working through the fallen life of nature. Possibly when the believer has taken the Cross for himself, circumstances arise when "loyalty demands that he should stand up for a friend!" The spirit of faction comes in, or jealousy for others, and the adversary triumphs. The Apostle says that the wisdom which is from above is "without partiality." All *faction,* all *jealousy* for the "own," in friends, or denomination, is instigated by the evil one *to keep the believer in the sphere* lying under his rule.

The wiles of the devil concerning "revelations." "I know a man in Christ . . . caught up into paradise" (2 Cor. 12:2, 4). "I will love him, and will manifest Myself unto him" (John 14:21), is a promise made by the Lord on the eve of His passion. There is a moment when the promise is fulfilled, and Christ reveals Himself to the obedient heart, and the believer knows the Risen Lord. To some He is manifested in light above the brightness of the sun, as to Paul in a wondrous heavenly vision, and others are but con-

scious of His Presence in a peace and joy unspeakable. In any case the glorified Christ now becomes a living reality to the soul. What are the wiles of the adversary now but an attempt to personate the Lord! The believer must know that the evil one can fashion himself as an angel of light, and work with all "power and signs and lying wonders" (2 Thess. 2:9) to lead astray the very elect.

We need to walk carefully with God at this stage of the spiritual life, not coveting wonderful experiences, but rather an ever-deepening conformity to the death of Jesus (Phil. 3:10), so that the life of Jesus may be manifested (2 Cor. 4:10, 11) to all around. "Visions and revelations" are not given to the soul for its own enjoyment, but for some definite purpose, as with the Apostle Paul when he was stoned in Lystra; called to Macedonia; or needed clearer guidance to remain in Athens.

The wiles concerning the voice of God. "The sheep follow Him, for they know His voice . . . they know not the voice of strangers" (John 10:4, 5). The Lord does speak to His children, and makes them to know His voice from the voice of strangers. They know it as a *babe knows its mother's voice,* but like the babe they may not be able to say how or why. When the believer is brought by the Spirit into the Spirit-sphere, and Christ is manifested to him, one of the first results is a knowledge of the voice of the Lord, in a way the soul has never realized before. The adversary knows that the believer has but little knowledge of his foe, so the wiles are soon planned to counterfeit the voice of the Lord, so as to confuse or to mislead the soul, either to *destroy his faith in the guidance of the Spirit,* or else to lead him in obedience to the voice of the devil, and in strong delusion to believe a lie.

The believer who would overcome must now know how to distinguish the voice of the Lord from the voice of the foe. This may be done by its effect, and by its object. The voice of

the Lord brings a deep calm over the spirit, whereas the voice of the devil often causes confusion, restlessness, agitation and uncertainty. The voice of the Lord is invariably in accord with the teaching of the Word of God, although the adversary also can quote Scripture, but it is usually texts with the portions omitted which safeguard, or interpret the whole, or else he uses isolated words wrenched from the context which explains them! The wiles of the adversary are the most subtle, and likely to succeed, in the early days of the life in the Spirit-sphere, for as the believer matures in the knowledge of God, the *"mind* of Christ" becomes the mind of the one closely in fellowship with God. It is well that the believer should understand this, lest he give advantage to the enemy by falling into discouragement, or depression, when the transition from childhood to manhood takes place, and God is teaching him how to use his spiritual senses, discerning good and evil. (Heb. 5:14.)

The wiles concerning guidance. "As many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). There is scarcely any subject connected with the spiritual life more difficult to explain, and more misunderstood than the subject of guidance! The words, "I was 'led' to do this or that," are so often used when there is no evidence of any leading at all. There are many wiles of the adversary around the subject. One tactic of the evil one is to make souls confused and distracted over what is the will of God; others he deludes into throwing aside all use of their judgment and knowledge, to act upon some isolated text, or some "thought" that came to them in prayer; others are beguiled into an attitude of judgment upon the walk of others, or else into a position not far short of infallibility, though they would not use the word. Our text gives the principal mark of the true guidance of the Lord. *"Led* by the Spirit" means that He *deals,* and does not drive or force, therefore the soul must take heed not to force itself to any course of action which is repugnant to it,

that is, *pre-supposing that the will is surrendered to God, as ready to take any course unmistakably shown to be His will.*

Then let us understand, too, that as the life of Christ matures in the believer, the Spirit leads more from *within* by the working of *life,* which manifests itself as simply and naturally as the life of nature. When the believer becomes a "full grown man" (Heb. 6:1, R. V. *m.*), with heart and will under the complete control of the Spirit, the new life will increasingly work in him with less and less *perceived action* to his consciousness. As many as are led by the Spirit, in this way, are indeed sons of God, with spirit, soul, and body, working out His will with ease and spontaneity. (1) They are "guided by the skilfulness of His hands" (Psa. 78:72), leading them hour by hour into the path prepared for them. (2) They are guided by their faithfulness to God: "The integrity of the upright shall guide them" (Prov. 11:3)—for they know what to do by the very instinct of right and wrong which God has planted within them. (3) The "meek will He guide in judgment" (Psa. 25:9), for He uses their renewed minds (Rom. 12:2), yea, giving them the very mind of Christ, which led Him to empty Himself, and be obedient unto death —the death of the Cross. The soul that knows this principle of sacrifice and self-effacement as the characteristic of the life of Christ, *needs no inner voice nor special guidance, to tell him what course he is to take while walking in this present evil world!*

The wiles concerning "liberty." "Ye have been called unto liberty; only use not liberty for an occasion to the flesh" (Gal. 5:13, A. V.). The believer who has emerged into the life in the Spirit finds himself free in a way he has never known before. It is just now that the evil one is ready with new wiles to ensnare the freed one, suggesting to him (1) "You have liberty now to do anything, for you are free"; or (2) "You are under no man's control now, especially those who are in the flesh." And the adversary now does his best to

counterfeit the true freedom in Christ by inciting rebellion to those in authority, and fleshly zeal under the name of the liberty of the Spirit. But the Word of God shows that the liberty wherewith Christ makes us free is really freedom from slavery to sin, and to the evil one. The freed soul passes under *law to Christ,* under the perfect law of liberty, which is liberty to do right, instead of *seeing* what is right, and *doing* what is wrong. Liberty to obey God intsead of disobeying Him.

The law of Christ comes in here, and shows that there is a limitation placed to liberty by the conscience of the weak brother. The freed one is not only to be subject to others in authority for the Lord's sake, but is to take heed lest his liberty of action become a "stumbling block to the weak" (1 Cor. 8:9). The Apostle Paul sets the example to the believer, and he wrote, "I have not used my right, but forego every claim, lest I should by any means hinder the course of Christ's glad-tidings" (1 Cor. 9:12, C. H. and note). The meaning of the word "claim" is "to hold out against." He would not "hold out" for his rights, but forego everything for himself rather than hinder the Gospel.

CONCLUSION

These wiles of the devil are those which will meet every believer who enters the sphere of the Spirit, and they are wiles which cease to a great extent as he progresses in the knowledge of God, and learns to know his foe.

The preaching of the Cross is therefore the supreme need in this day of contact with the supernatural forces of the unseen world, and conformity to the death of Christ (Phil. 3:10), rather than the craving for signs and wonders, is the safest objective for all who desire to press on in the fullest knowledge of the upward calling of God in Christ Jesus our Lord.

CHAPTER VII

THE HOLY SPIRIT AND THE SONS OF GOD

BY REV. W. J. ERDMAN, D. D.,
GERMANTOWN, PENNSYLVANIA

It is evident from many tracts and treatises on the Baptism of the Holy Spirit that due importance has not been given to the *peculiar characteristic* of the Pentecost gift in its relation to *the sonship of believers.*

Before considering this theme a few brief statements may be made concerning the personality and deity of the Holy Spirit and His relation to the people of God in the dispensations and times preceding the Day of Pentecost.

1. *The Holy Spirit, the Comforter, another Person, but not a different Being.*

In general it may be said, He is not an "influence" or a sum and series of "influences," but a personal Being with names and affections, words and acts, interchanged with those of God.

He is God as Creator. (Gen. 1:2; Psa. 104:30; Job 26:13; Luke 1:35.) He is one with God as Jehovah (Lord) in providential leading and care, and susceptible of grief on account of the unholiness of His chosen people. We cannot grieve an "influence," but only a person, and a person, too, who *loves us.* (Psa. 78:40; Eph. 4:30.) He is one with God as Adonai (Lord), whose glory Isaiah beheld and John rehearses, who commissioned the prophet and sent forth the apostle. (Isa. 6:1-10; John 12:37-41; Acts 13:2; 20:15-18.) In these Scriptures one and the same act is that of Jehovah and of Jesus and of the Holy Spirit.

Besides the clear evidence of personality and equality in the baptismal words and in the benediction (Matt. 28:19;

2 Cor. 13:14), the promise of Jesus affirms the presence and the abiding of the Spirit to be one with His own and with the Father's in this Word. "If a man love Me he will keep My words, and My Father will love him, and we will come unto him and make our abode with him" (John 16:23). Above all, the name "another Comforter" (Paraclete) suggests a Person who would do for the disciples what Jesus the other Comforter (Luke 2:25) had been doing for them. He speaks, testifies, teaches, reminds, reproves, convicts, warns, commands, loves, consoles, beseeches, prays, intercedes, (often the word is "paracletes"); in brief, all these and other acts and dealings are not those of an impersonal medium or influence, but of a person, and One who in the nature of the case cannot be less than God in wisdom, love and power, and who is one with the Father and the Son; *another Person indeed, but not a different Being.*

2. *The spiritual, Divine life in the people of God is the same in kind in every age and dispensation,* but *the relation* to God in which *the life was developed of old* was *different* from that which now exists between believers as sons and God as Father, and in accordance with that relationship the Holy Spirit acted.

He was of old the Author and Nourisher of all spiritual life and power in righteous men and women of past ages, in patriarch and friend of God, in Israelites as minors and servants, in pious kings and adoring psalmists, in consecrated priests and faithful prophets; and whatever truth had been revealed, He employed to develop the Divine life He had imparted. From the beginning, He used promise and precept, law and type, Psalm and ritual to instruct, quicken, convince, teach, lead, warn, comfort and to do all for the growth and establishment of the people of God.

The Psalms run through the gamut of the spiritual experience possible for those, who while waiting for the consolation of Israel and the future out-pouring of the Holy Spirit, were

"apart from us" not to be "made perfect" as sons and as "worshipers." More than one prayed, "Teach me to do Thy will, for Thou art my God; let Thy good Spirit lead me into the land of uprightness" (Psa. 143:10). But there was then still lacking among men the consummate Reality and perfect Illustration of a Son of God.

When at last, all righteousness and holy virtues appeared in a Life of filial love and obedience, even in Christ "the first-born of many brethren," then the Mold and Image of the spiritual life of the saints of the old covenant, who were waiting for sonship, was seen perfect and complete.

It was pre-eminently the life of a Son of God and not only of a righteous man; of a Son ever rejoicing before the Father, His whole being filled with filial love and obedience, peace and joy. In ways Godward and manward, in self-denial and in full surrender to His Father's will, in hatred of sin and in grace to sinners, in purity of heart and forgiveness of injuries, in gentleness and all condescension, in restful yet ceaseless service, in unity of purpose and faultless obedience—in a word, in all excellencies and graces, in all virtues and beauties of the Spirit, in light and in love, the Lord Jesus set forth the mold and substance of the life spiritual, divine, eternal.

3. *Redemption must precede both the sonship and the gift of the Spirit.*

This is very clearly seen in the Apostle's argument on the great subject: "God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (Gal. 4:4-6). The word "adoption" signifies the placing in the state and relation of a son. It is found in Romans 9:4; 13:15, 23; Gal. 4:5; Eph. 1:5.

In the writings of John believers are never called sons, but "children" ("born ones"), a word indicating nature, kinship.

Sonship relates not to nature, but to legal standing; it comes not through regeneration, but by redemption. The disciples of Jesus had to wait until the Son of God had redeemed them; and then on the redeemed disciples the Spirit of God was poured at Pentecost, not to make believers sons, but because they had become sons through redemption. In brief, sonship, though ever since redemption inseparable from justification, does in the order of salvation succeed justification. Justification in Rom. 5:1 precedes the "grace" of sonship in 5:2. This "access" or "introduction" is of the justified into the presence of God as Father; and it is through Christ and by the Spirit. (Eph. 2:18; 3:12.)

We were "predestined" to be sons of God, and to be "conformed to the image of His Son" (Eph. 1:5; Rom. 8:29). In Eph. 1:5 the "sonship" is rather corporate; all believers are viewed as one "son," one "body," just as Jehovah said of Israel, "My son," "My first born." This corporateness is really to be understood in Gal. 3:28, which may read, "Ye are all one son in Christ Jesus," instead of "one man." (See also Eph. 4:13; 1 Cor. 12:12.)

And this image is His as glorified, so that until we have been conformed to His body of glory, our "adoption" or sonship is not complete nor our experience of redemption finished. (Rom. 8:23.)

And special emphasis should be laid upon the truth that sins were before God only *pretermitted* until the atonement was made; "propitiation for the pretermission [passing over] of sins that are past" (Rom. 3:25); "for the redemption of the transgressions that were under the first testament" (Heb. 9:15).

Remission came through the great offering for sin, just as sonship came through this redemption; and as the Spirit was given because believers had become sons, so also He could be given because believers had received the remission of their

sins. This is the invariable order; faith in Christ, remission of sins, gift of the Holy Spirit.

Yea, more, as without the gracious power of the Spirit of God *the new birth* would be impossible, so without the redeeming blood of Christ the estate of sonship would have been unattainable; the Spirit and the blood are equally necessary to the full accomplishment of the eternal purpose of God.

In brief, through redemption the new dignity of sonship was conferred, the new name "sons" was given to them as a new name "Father" had been declared of Him; a new name was given to the life in this new relation, "the life eternal," and a new name, "Spirit of His Son," was given to the Holy Spirit, who henceforth, with new truth and a new commandment, would nourish and develop this life and illumine and lead believers into all the privileges and duties of the sons of God.

These facts are then all related to and dependent upon each other; Jesus must first lay the ground of the forgiveness of sins of past and future times in His work of redemption and reconciliation; as risen and glorified, not before, He is "the first-born of many brethren," to whose image they are predestined to be conformed; as the Son, He declared to them the name of God as Father, the crowning name of God corresponding to their highest name, sons of God. As His "brethren" in this high and peculiar sense, He did not call them until He had first suffered, died, and risen again from the dead, but that name is the first word He spoke of them on the morning of resurrection, as if it were the chiefest joy of His soul to name and greet them as His brethren, and sons of God, being in and with Him "sons of the resurrection;" and because they were sons, the Father, through the Son, sent forth the Spirit of His Son into their hearts, crying, "Abba, Father!"

It is the marvelous dignity of a sonship in glory, like that of our Lord Jesus, with all its attendant blessings and priv-

ileges, service and rewards, suffering and glories, to which the gift of the Holy Spirit is related in this present dispensation.

Accordingly when the disciples were baptized with the Spirit on the Day of Pentecost they were not only endued with ministering power, but they also then entered into the experience of sonship. Then they knew as they could not have known before, though the Book of the Acts records but little of their inner life, that through the heaven-descended Spirit the sons of God are forever united with the heaven-ascended, glorified Son of God. Whether they at first fully realized this fact or not, it is seen as in the Gospel of John, they were in Him and He in them. Was Jesus begotten of the Spirit, so were they; was He not of the world as to origin and nature, neither were they; was He loved of the Father, so were they, and with the same love; was He sanctified and sent into the world to bear witness to the truth, so likewise He sent them; did He receive the Spirit as the seal of God to His Sonship, so were they sealed; was He anointed with power and light to serve, so they received the unction from Him; did He begin to serve when there came the attesting Spirit and confirming word of the Father, so they began to serve when the Spirit of the Son, the Witness, was sent forth into their hearts, saying Abba, Father; was He, after service and suffering, received up in glory, so shall they obtain His glory when He comes again to receive them unto Himself. Verily, "we are as He is in this world." (1 John 4:17; John 10:36; 17:1-26; Rom. 5:5.)

In view of these truths of Divine revelation how foolish the wisdom of the natural man and how sadly misleading the doctrine which makes the "fatherhood of God and the brotherhood of man," which are by nature and creation, identical and co-extensive with that which is by grace and redemption; for not only does the imperative word, "Ye must be born again," sweep away all the merit and glory of man

as he is by the first birth, but also, the predestination to a sonship like that of the Son of God in glory lifts the "twice-born" to a height and dignity never conceived of by the natural man.

4. In the *gift of the Holy Spirit on the Day of Pentecost all gifts* for believers in Christ were contained and were *related* to them as *Sons of God* both individually and corporatively as the Church the Body of Christ.

In kind, as can be seen on comparison, there was no difference in His gifts and acts before and after that day, but the new Gift was now to dwell in the hearts of men as sons of God and with more abundant life and varied manifestations of power and wisdom.

But by the Spirit the one Body was formed and all gifts are due to His perpetual presence. (1 Cor. 12:14.) Also, it is to be understood that such a word of Jesus, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him," could not have been fulfilled until a later hour, for repeating His promise at another time it is said of Jesus, "But this spake He of the Spirit which they that believed on Him should receive, for the Holy Ghost was not yet given, because Jesus was not yet glorified" (John 3:7-39). These are some of the *anticipative sayings* of our Lord, not to be made good until He had died and risen again. The good things could not be given until "transgression had been forgiven and sin covered." The water could not pour forth until the Rock had been smitten. And as to the use of the words, "baptize" and "pour," they afterwards, in later Scriptures, imply the original incorporating act.

It is significant that after Pentecost only the words, "filled with the Spirit," are used. Nothing is said of an individual receiving a new or fresh "baptism of the Spirit." It would imply that the baptism is one for the whole Body until all the members are incorporated; one the outpouring, many the

fillings; one fountain, many the hearts to drink, to have in turn a well of water springing up within them.

The disciples were indeed endued with power for service according to promise; on *that* especially their eyes and hearts had been fixed; that was the chief thing for them; but in the light of later Scriptures it is seen that the chief thing with God was not only to attest the glory of Jesus by the gift of the Spirit, but also *"in one Spirit to baptize into one body"* the "children of God," who until then were looked upon as "scattered abroad," as unincorporated members. (1 Cor. 12:13; John 11:52; Gal. 3:27, 28.) And the Gift, whether to the Body or to the individual member, is once for all. As the Christian is once for all in Christ, so the Holy Spirit is once for all in the Christian; but the intent of the presence of the Spirit is often but feebly met by the believer, just as his knowledge of what it is to be "in Christ" is often most defective.

5. *The Holy Spirit is given at once on the remission of sins* to them that believe in Christ Jesus as their Lord and Saviour.

It is, however, to be observed that as the Spirit acts according to the truth known, or believed and obeyed, *an interval* unspiritual or unfruitful *may come* between the remission of sins and the *marked manifestation* of the Spirit, either in relation to holiness of life, or to power for service, or to patience in trials. It certainly is the divine ideal of a holy life, that the presence of the Spirit should at once be *made manifest* on the forgiveness of sins, and continue in increasing light and power to the end. (Rom. 5:1-5; Titus 3:4-7.)

And this steady onward progress more and more unto the perfect day has been and is true of many, who from early childhood, or from the day of conversion, in the case of adults, were led continuously by the Spirit and never came to one great crisis. With others it is not so, for it is the confession of a large number of men and women, afterward eminent for holiness, devotion, endurance, that their life previous to such

crisis had been hardly worth the name of Christian. Whatever explanation or "philosophy" of such experience may be given, the following is true of the majority.

The full truth of the sonship and salvation of believers may not have been taught them when they first believed; the life may have begun under a yoke of legal bondage; the freedom of filial access may have been doubted, even though their hearts often burned within them because of the presence of the unknown Spirit; and thus weary, ineffective years passed, attended with but little growth in grace or fruitful service, or patient resignation, until a point was reached in various ways, and through providences often unexpected and most marvelous, when at last the Holy Spirit made Himself manifest in the fulness of His love and power.

That there is *with God* an interval between justification and the giving of the Spirit (an interval such as certain theories contend for), cannot be proved. The unsatisfactory experience of the ignorant Christian may lead him to think he never had the Spirit.

There are, however, certain intervals recorded in the New Testament which should be considered. The one between the ascension and Pentecost was for a peculiar preparation through prayer and waiting on the Lord; that of the forty days between the resurrection and the ascension was a continuation of the presence of Jesus the other Comforter, and of whom it is written, "He opened their understanding that they understand the Scriptures," so doing what His Holy Spirit was to do when He came; and during the previous days of His public ministry not only did Jesus teach, but as attested at the confession of Peter, also the Father was revealing truth to men: "Flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

In the light of this word to Peter it may be said that up to Pentecost the Spirit of God was at work in the world in the modes of the old dispensation, but that when the Day of

Pentecost came His peculiar work began in relation to believers as sons of God. Even the breathing of Christ upon the disciples on the evening of the day of His resurrection was, in accordance with the many symbolic acts and sayings recorded in the Gospel of John, symbolic of the Mighty Breath of Pentecost, for both the symbol and the reality were associated with the enduement of power for the service which began at Pentecost. Besides, they were told forty days later to tarry in Jerusalem for such enduement. They could not already have received it and yet be told to wait for it. And Thomas was not present on the evening of that breathing.

As to other intervals; that in case of the converts on the Day of Pentecost was doubtless for the confirmation of the apostolic authority; that of the Samaritans when Philip preached may be accounted for by remembering the religious feud between Jew and Samaritan which now must be settled for all time and the unity of the Church established. Also seeing "salvation is from the Jews," the authority of Jewish apostles must be affirmed, for to them Christ had committed the founding of the Church. (Acts 8: 14-17.)

In regard to Paul, it is evident from the narrative, he knew not the full import of the appearing of Jesus, until Ananias came. The recovery of sight, the forgiveness of sins, the filling of the Holy Spirit, all took place during this interview. He received the Spirit, as was befitting the Apostle to the Gentiles, in a Gentile city, far away from the other apostles, for his apostleship was to be "not from men, neither through a man" (Acts 9: 10-19; 22: 6-16).

But the case of Cornelius proves that *no interval at all need exist,* for the moment Peter spoke this word, received by faith by Cornelius and those present, the Holy Spirit who knew their hearts fell on them: "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive *the remission of sins.*" Peter intended to say more, but God showed by the sudden outpouring of the Spirit

that Peter had said enough, for from Peter's report to the church in Jerusalem we learn that he intended to say more, and not only say more but probably do more, so making an interval even as in the case of the Samaritans through baptism, prayer and laying on of his hands that they might receive the Holy Ghost. (Acts 8:14-17; 10:43-44; 11:15, 16.)

It is especially to be noted in this connection that the text of Eph. 1:13, so often quoted as proving a long interval between faith in Christ and "the sealing of the Spirit," "In whom also *after* that ye believed, ye were sealed with that Holy Spirit of promise," lends no authority for such long interval of time, for the word "after" implies more than the Greek participle warrants, and accordingly the Revision reads, "In whom having also believed, ye were sealed with the Holy Spirit of promise;" *but the very same participle,* "having believed," used by Paul in Ephesians, is used by Peter in the Acts in rehearsing the interview with Cornelius, who received the Spirit *immediately.* (Acts 2:17.)

Neither does the remaining instance of the twelve disciples of John the Baptist whom Paul found in Ephesus, prove that such an interval is necessary or inevitable today; for they had not even heard that Jesus had come, and that redemption had been accomplished, and the Spirit given; but as soon as remission of sins in the name of Jesus was preached to them, they believed, were baptized, and through prayer and the laying on of Paul's hands, received the Holy Spirit. (Acts 19:1-6.)

The question Paul addressed to them, "Have ye received the Holy Ghost since ye believed?" (or in the Revision, "Did ye receive the Holy Ghost when ye believed?") has been most strangely applied in these days to Christians, whereas it was pertinent to these disciples of John only. *To address it to Christians now is to deny a finished redemption, the sonship of believers and the once-for-all out-pouring of the Holy Spirit.*

And it is implied in the case of Cornelius* with which the Apostle Peter had nothing to do except to preach the word, that when the apostles had passed away *the mold of experience* common for all succeeding centuries would be *that of these Gentile converts* wherever in Christendom or heathendom the Gospel of Christ might be preached.

6. The *conditions of the manifestation* of the presence and power of the Spirit are *the same,* at conversion or at any later, deeper experience of the believer, whether in relation to fuller knowledge of Christ, or to more effective service, or to more patient endurance of ill, or to growth in likeness to Christ.

The experience, in each case, is run in the same mold; *each part, each word or fact of Christ, must be received in the same attitude and condition of mind as the first,* when He was seen as the Bearer of our sins, even *by faith alone.*

Negatively, it may be said that the conditions are confessed weakness and inability to help oneself; the end of nature's wisdom, power, righteousness has been reached; utter despair of there being any good thing *"in the flesh"* settles over the soul, a willingness to look to God alone for help begins to stir in the heart. Convictions of unfaithfulness and self-seeking mingle with a hunger and thirst for righteousness and a life worthy of the name of Christian.

It is not, however, as consciously sinless in themselves that the Spirit is given to them who "seek the blessing," but to them as sinless "in Christ." Believers in Christ begin their life in the very standing of the Son of God Himself. Neither do the Scriptures teach, as implied or expressed in certain theories, that there is an interval between the remission of sins and "the sealing of the Spirit," and that "justified" believers may die during such interval having never been "sealed," and so never been "in Christ," and never been attested sons of God.

*Acts 10.

Such belief contradicts the very grace of God and implies that sonship depends upon the gift of the Spirit and not upon redemption and the remission of sins, and would read, "Because ye have the Spirit ye are sons," instead of, "And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father." It also follows that such justified ones devoid of the Spirit are not Christ's nor Christians, for it is plainly written, "But if any man hath not the Spirit of Christ, he is none of His;" and also, "No man can say, Jesus is Lord, but in the Holy Spirit." And as to the proof of the presence of the Spirit at such times, whatever emotions or high raptures may attend the discoveries of the love and power of God in the case of some, they are not to be the tests and measures for all. Conversions are not alike in all, neither are the manifestations of the Spirit. He may come like the sun at high noon through rifted clouds or like a slowly deepening dawn; like a shower or like the dew; like a great tide of air or like a gentle breathing; but "all these worketh the one and self-same Spirit." But more than all, the proof is seen in growth in holiness, in self-denials for Christ's sake, in the manifold graces and abiding fruit of the Spirit.

As in the apostolic day so now the desire exists for the manifestation of the Spirit in marvelous ways; but a life sober, righteous, holy, lived in the hope of the glory to come, is the more excellent way of the Spirit's manifestation and undeniable proof of His indwelling.

Positively, the requirements or inseparable accompaniments of the manifestation of the indwelling Spirit, whether for holy living or faithful service, must be drawn from the example of the Son of God our Lord Jesus. And they are *prayer, obedience, faith,* and above all *a desire and purpose to glorify Christ.* All, indeed, may be summed up in one condition, and that is, *to let God have His own will and way with us.*

If, then, it is to believers as sons of God, to whom and in whom and through whom the Holy Spirit manifests His presence and power, it would follow that whatever Jesus did in order to fulfil His mission in the power of the Spirit, believers must do; and we find His life to have been a life of *prayer* for all the gifts and helps of God, a life of *obedience,* always doing the things that pleased the Father; and so, never left alone, a life of *faith* in the present power of God, a life of *devotion* to the glory of God, so that at its close He, through the eternal Spirit, offered Himself without blemish unto God.

But the chief and all-including condition and proof is the desire and purpose to glorify Christ.

The prayer should not be so much for this or that gift, or this or that result, as for Christ Himself to be made manifest to us and through us. The Apostle who was most filled with the Spirit sums all up in that one great word, "For me to live is Christ." As Jesus the Son of God glorified the Father, so the sons of God are to glorify Christ.

The Spirit cannot be where Christ is denied as Redeemer, Life and Lord of all. Christ is "the Truth," and the Spirit is "the Spirit of the Truth;" all is personal, not ideal, for the sum and substance of material wherewith the Spirit works is Christ. The Spirit cannot be teaching if Christ is not seen in "the law of Moses, and in the prophets, and in the Psalms," as well as in the Gospels, or if Christ is not acknowledged to have continued "to do and to teach" in the Acts and in the Epistles what He began in the Gospels.

If Christ is indeed the wisdom of God unto salvation, the Holy Spirit alone can demonstrate it unto the minds and hearts of men; and He has *no mission* in the world separable from Christ and His work of redemption. The outer work of Christ and the inner work of the Spirit go together. The work *for* us by Christ is through the *blood,* the work *in* us by the Spirit is through the *truth;* the latter rests upon the former; and without the Spirit, substitutes for the Spirit and

His work will be accompanied by substitutes for Christ and His work. The importance, therefore, of the presence and work of the Holy Spirit should be estimated according to that far-reaching and all-touching word of Christ, "He shall glorify Me" (John 16:13-15).

To glorify Christ is to manifest Him as supremely excellent; to blind the eyes of men to that glory is the purpose of the god of this world; therefore, which spirit is at work in a man or in a church can easily be told.

7. In conclusion, the sum of all *His mission is to perfect in saints the good work He began, and He molds it all according to this reality of a high and holy sonship:* He establishes the saints in and for Christ. (2 Cor. 1:21.) According to this reality their life and walk partake of thoughts and desires, hopes and objects, unworldly and heavenly. Born of God and from above, knowing whence they came and whither they are going, they live and move and have their being in a world not realized by flesh and blood.

Their life is hid with Christ in God; their work of faith is wrought out in the unseen abode of the Spirit; their labor of love is prompted by a loyal obedience to their Lord, who is absent in "a far country" to which both He and they belong; their sufferings are not their own but His, who, from out of the Glory could ask, "Why persecutest thou Me?" Their worship is of the Father "in spirit and in truth" before the mercy seat, "in the light which no man can approach unto;" their peace is "the peace of God," which can never be disturbed by any fear or trouble which eternal ages might disclose; their joy is "joy in the Lord," its spring is in God and ever deepening in its perpetual flow; their hope is the coming of the Son of God from heaven and the vision of the King in His beauty amidst the unspeakable splendors of His Father's house; and through all the way, "thorn and flower," by which they are journeying to the heavenly country; it is the good Spirit who is leading them. (Isa. 63:7-14.)

CHAPTER VIII

CONSECRATION

(Exodus 28:40-43)

BY REV. HENRY W. FROST, DIRECTOR FOR NORTH AMERICA OF THE CHINA INLAND MISSION, GERMANTOWN, PA.

Some years ago, when I resided in Toronto, I went one Sabbath morning to attend service at Knox Church, of which the Rev. Dr. Henry M. Parsons was pastor. I went to the service in a very comfortable state of mind, longing of course, for a new blessing, but without any special sense of the kind of blessing which I needed. God, however, understood my real need, and before the sermon was done that morning my comfort was past and I was in distress of mind and spirit. The sermon had been upon a theme connected with the new life in Christ, and the Lord had made such a personal application of it to me that I felt wholly undone. My situation was similar to that of the bride in Solomon's Song who cried: "Look not upon me, because I am black, because the sun hath looked upon me!" And in that state of heart, I returned to my home.

Immediately after dinner that day, I found a quiet place in our home where I might be alone with myself and God, for I needed to understand myself, and above all, to know God's purpose for me. And so I meditated and prayed, and prayed and meditated. Thus, there was brought to me, at last, the consciousness that I was wrong at the center of my life. Not that I doubted that I was saved, for I knew that I was a Christian; nor that I doubted God's acceptance of me as His servant, for I was being daily blessed and used in my work for Him; but that my life was an up and down one, sometimes in fellowship with God, and sometimes out of fel-

lowship with Him; sometimes praising Him for victory won, and more often confessing sin as a result of deplorable defeat. Thus it was that I saw that what I needed was a new consecration.

When I reached this point, I took up my Bible to study the subject of consecration. But not knowing where to turn, I sought the aid of the concordance, with the intention of working out a Bible reading on the subject. Here, however, I met with difficulty. There were few passages which referred to consecration. But I thought to myself that this did not matter, as consecration and sanctification are the same thing, and what I could not obtain under one word I should obtain under the other. But when I looked at the word sanctification, I was in the opposite difficulty, for there were so many passages that I knew not what to do with them. It was in this way that I turned to a passage which I had noticed, which spoke both of consecration and sanctification, namely, Exodus 28:40-43, and it was thus that I shut myself up to it and prayerfully meditated upon it. And I wish to say, that God taught me something from this portion of Scripture, that Sabbath afternoon, which has never been unlearned, and which has revolutionized my life. Not that since then I have never known spiritual inequality, and have ever walked blamelessly before God. Alas! my life has often been marred by failure and sin. Nevertheless, I say it to the praise of Christ, that things have been different from what they were, and that I have possessed a blessed secret of living which I had never possessed before. And it is because I have a longing to pass on to you the secret which God gave to me that I am writing thus personally, and that now, I shall beg to lead you in the study of the passage of Scripture referred to.

The first thing that I noticed in my study is, that consecration and sanctification are not one and the same thing. We are dealing, as I believe, with a verbally inspired Scripture, and I observe that the Spirit says, "consecrate and sanc-

tify." This signifies to me that consecration and sanctification—I speak from an experimental standpoint—are separate things. It is clear that they are closely connected, that one precedes the other and leads to the other, and that the other follows the one and results from that one. Indeed, one may truly say that they are inseparable. At the same time, consecration comes first and sanctification comes second. To put it in the form of a picture, consecration is the initial act of going through the outer door of a palace, and the subsequent acts of passing through other doors in the palace in order to occupy the whole and to reach the throne-room of the king; and sanctification is the palace itself, the whole of which is the home of the king, and where the king may be seen face to face. Or, to put it more simply and plainly, consecration is an initial act and many subsequent, similar acts; and sanctification is the consequent and resultant state.

The second thing which I noticed is, that the one who was to be consecrated had to belong to the right family. There were many orders of people in the world at that time. First, there were the great nations without; then, there were the Israelites in an inner circle; then, there were the Levites at large in a more inner circle; then, there were the sons of Aaron still nearer the center; and, finally, there was Aaron himself at the very center. Now, consecration—in the sense used in this passage—was not for the nations, nor for the Israelites, nor for the Levites at large. It was only for Aaron and Aaron's sons, and the only way, therefore, that a person could reach the experience of consecration was by being born into that particular family. This suggests, of course, the idea of exclusiveness. At the same time, it is more inclusive than it appears. For who are the successors of Aaron and Aaron's sons? The answer comes from Rev. 1:5, 6, in John's ascription of praise: "Unto Him that loveth us, and loosed us from our sins by His blood, and He made us to be a kingdom, to be priests unto His God and Father." Aaron

and his sons were priests. We who believe in Christ are likewise priests. Thus we also may be consecrated.

The third thing which I noticed is, that the person who was to be consecrated had to have the right dress on. Moses, before he came to the act of consecration, was commanded to make linen under and outer garments, and to put these upon Aaron and Aaron's sons. These were called the "garments for glory and for beauty." And notice the order of the words. If Moses, as a mere man, had been writing, he would have said, garments for beauty and for glory; but as a Spirit-inspired man, he said, "garments for glory and for beauty." This is important, for the order of words gives us the clue as to what the garments signify. Man ever seeks to put the beauty before the glory, for he argues that a person must become beautiful in order that he may become glorious. But God, as it were, says no, for it is impossible for a man to become beautiful, and, therefore, it is impossible for him to become glorious, and hence, that he must become glorious in order that he may become beautiful. In other words, God sees only one beauty in this world; it is the glory of His Christ; and, therefore we must be clothed upon with His glory if we are to appear beautiful in His holy presence. These thoughts are amply confirmed by a comparison of Rev. 19:8, and 2 Cor. 5:21: "And to her [the bride] was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." "For He [God] hath made Him [Christ] to be sin for us who knew no sin that we might be made the righteousness of God in Him." In short, if we have faith in Christ, we are clothed with the priestly garments, and hence, we may be consecrated.

The fourth thing which I noticed is, that Aaron and his sons, before they were consecrated, had to be anointed. From the following chapter, the 20th and 21st verses, we learn what this anointing was. First, there was a ram of consecration, which was slain in sacrifice. Then, its blood was put upon

the priest's right ear, thumb and toe. And, finally, oil was put upon the blood. Note the emblems and the order. It was not oil, and no blood; it was oil and blood. And it was not oil and then blood; it was first blood and then oil. In other words, there was first the sign of ownership through redemption, and after this there was the sign of acceptance for priestly service and empowering for that service. But once more, the one who believes in Christ has gone through this process. The believer is sprinkled with precious blood, and he is anointed with holy oil, for we have been bought with a price, even with the precious blood of Christ, and we have all been baptized by one Spirit into one body.

Having observed these preliminary conditions, I came at last, that Sabbath day, to the thought of consecration itself. And here I met with a great surprise. I had, as I thought, a fairly clear conception of what consecration was. It was going to a consecration meeting and there joining with others in giving one's self to God. Or, if that was not enough, it was shutting one's self into one's room, and there making resolutions and taking vows to put away this and that and to take on this and that and so forever be the servant of God. But I had glanced at the margin of my Bible and had seen opposite the word "consecrate" the three words, "fill their hands," and what filling the hands had to do with consecration I did not know. Thus it was that I read the context of the passage and came to the 29th chapter, the 22nd-24th verses. And thus it was that I learned what true consecration meant, and what it must ever mean. This was what I found. Moses, after clothing and anointing Aaron and Aaron's sons, took the inward parts of the ram and its right shoulder, and also a loaf of bread, a cake of oiled bread, and a wafer out of the basket of unleavened bread, and laid all of these in the hands of Aaron and Aaron's sons. Then Aaron and his sons stood and waved these in the presence of the Lord. And as they did this—nothing more and nothing less—

they were consecrated. Do you wonder, when I read this, that I was surprised? How different it was from what I had imagined. And yet how simple it was. But, simple as it is, it is profoundly deep. That ram of consecration symbolized Christ, for those rich inward parts and that strong, right shoulder set forth His eternal deity, and those various portions of bread, made from wheat into fine flour, manifested His matchless humanity. In other words, as those priests stood there holding up these several tokens before God, they declared—whether they fully understood it or not—that their only right in holy presence was through the redemption and eternal merit of Another; and that it was in that Person's life and glory that they appeared and dedicated themselves to priestly ministry. And as God looked down from heaven and saw, not them, but the uplifted and interposed symbols of that Other, of the Christ, He accepted Aaron and His sons and consecrated them to holy service. And this is what is necessary now. Anything else is high presumption and sin, for this is the Divine way of acceptance, power and glory. In other words, the watchword of every act of consecration is this: "Jesus only!" And do you ask, what is the watchword of sanctification? It is still, "Jesus only!" only this time, it is longer drawn out and it covers the whole of life. Paul put it thus: "For me to live is Christ!" It is for us to put it in the same way.

But I almost hear some one say: This is old-time doctrine, containing old-time ideals; but as for me, I live face to face with new-time conditions, where such doctrines and ideals are not possible of fulfillment. My reader, I will not argue with you. But I beg to suggest to you that you are wrong. For first, our passage says: "It shall be a statute forever unto him, and his seed after him," and, since, as Christians, we are in the priestly line we are also within the privileges of the priestly succession. And also, God never repents of His gifts and callings, and what He has done once and of old

He is able and ready to do again and now. Moreover, I have seen lives, in our own day, lived out wholly for Christ, and in the midst of most untoward circumstances, so that I am persuaded that such consecration as has been spoken of is quite possible for any saint of these present days, even amid the undoubtedly difficult conditions which the present times have produced. In closing, then, let me speak of some consecrated lives which I have personally known.

Mr. Hudson Taylor, while once traveling in China, came to a river, and hired a boatman to ferry him across it. Just after he had done this, a Chinese gentleman, in silks and satins, reached the river and not observing Mr. Taylor, asked the boatman to hire the boat to him. This the man refused to do, saying that he had just engaged the boat to the foreigner. At this the Chinese gentleman looked at Mr. Taylor, and without a word, dealt him a heavy blow with his fist between the eyes. Mr. Taylor was stunned and staggered back, but he presently recovered himself, and, looking up, saw his assailant standing between himself and the river's brink. In an instant Mr. Taylor raised his hands to give the man a push into the stream. But in an instant more, he dropped his arms at his side. Mr. Taylor then said to the gentleman: "You see I could have pushed you into the stream. But the Jesus whom I serve would not let me do this. You were wrong in striking me, for the boat was mine. And since it is mine, I invite you to share it with me and to go with me across the river." The Chinese gentleman dropped his head in shame, and without a word, he stepped into the boat to accept the hospitality thus graciously offered to him. Mr. Taylor was a man of naturally quick temper, but evidently, for him to live was Christ.

The well-known Rev. James Inglis was pastor of a large church in Detroit. He was a graduate of Edinburgh University and Divinity School, was very learned—he was afterwards requested to act with the American New Testament

Revision Committee—he was unusually eloquent, and he was having a most successful ministerial career. Indeed, he was the most popular preacher in Detroit, if not in Michigan, having large audiences on Sundays, with people seated in the aisles and upon the pulpit stairs of his church, and with his listeners hanging upon his words. One week day, at this period, he sat in his study, preparing one of his sermons for the following Sunday, when a voice seemed to say to him: "James Inglis, whom are you preaching?" Mr. Inglis was startled, but he answered: "I am preaching good theology." But the Voice seemed to reply: "I did not ask you what you are preaching, but whom are you preaching?" My uncle answered: "I am preaching the Gospel." But the Voice again replied: "I did not ask you what you are preaching; I asked you whom are you preaching?" Mr. Inglis sat silent and with bowed head for a long time before he again replied. When he did, he raised his head and said: "O God, I am preaching James Inglis!" And then he added: "Henceforth I will preach no one but Christ, and Him crucified!" Then my uncle arose, opened the chest in his study which contained his eloquent sermons and deliberately put them one by one into the fire which was burning in his study stove. From that time on he turned his back upon every temptation to be oratorical and popular, preached simply and expositionally, and gave himself in life and words to set forth Jesus Christ before men. Later he became the editor of two widely read religious papers, and the teacher in the Scripture of such men as Dr. Brooks of St. Louis, Dr. Erdman of Philadelphia, Dr. Gordon of Boston, and Mr. Moody of Northfield. He died in 1872; but his name is still held in reverent and grateful remembrance by many of the most spiritual of God's saints in America and Europe. Mr. Inglis was by nature a man of proud and ambitious disposition; but it is manifest that it became true in his life that for him to live was Christ.

A friend of mine—whose name I will not give—was a business man in one of our great American cities. He was an able financier and had become wealthy. Thus it came to pass that he was living in a beautiful brown stone house, situated on a prominent avenue, and in luxury. At the same time he was a Christian, being an elder in a Presbyterian church and generally active in good works. It was thus, when Mr. Hudson Taylor visited his city in 1888, that my friend offered to entertain him. The arrangement was brought to pass, and Mr. Taylor was in his home for about a week. My friend was thus brought into close contact with a man of God, the like of whom he had never before seen. As the days went by he was increasingly impressed by the godliness and winsomeness of the life before him. Finally, after Mr. Taylor had departed to another place, my friend knelt down and said to God: "Lord, if Thou wilt make me something like that little man I will give Thee everything I've got." And the Lord took him at his word. From that time onward his spiritual life visibly deepened and developed. At last one day he said to his wife: "My dear, don't you think we can do with a less expensive house than this, so that we may reduce our living expenses and give more money to the Lord?" He then proposed that they should sell the property, build a cheaper house, and give what might thus be gained to foreign missions. Happily, he had a wife who was a true "helpmeet" to him, and she heartily agreed to the proposal. So the old property was sold, the new house was built, and the sum gained was given to God for His cause abroad. About two years later my friend spoke again to his wife on this wise: "Dear, I feel badly about this house. The architect got me in for more money than I intended to spend on it. What do you say to selling it? I have got a lot on an adjacent street, and we can build there a cheaper house than this, and then we can give the difference to foreign missions." My friend's wife was not a woman who liked changes. However,

she loved the Lord, and again she gave a ready assent to the proposal. So the first transaction was repeated, a plainer, cheaper house was built, and all that was made by the change was given to missions. Meanwhile, my friend's general business continued to prosper. Indeed, everything he touched seemed to turn into gold. But his personal and family expenses, by his deliberate choice, were constantly being reduced. He never lived meanly. At the same time he lived more and more simply. Thus he made money, and thus he saved money. Yet all the time he gave and gave to causes at home and abroad. And this continued until his death. At the time of his death he and his wife were supporting some thirteen missionaries, and previously, they had sent to the foreign field, providing for outfits and passages, over one hundred new and older workers. Now my friend, by nature, was a man who loved money. It had a fascination for him, both in the making of it and in the selfish spending of it. But it is manifest that such greediness had been taken out of his life. His heart was where his treasure was, and his real treasure was in heaven. In other words, he too was able to say: "For me to live is Christ!"

Dear reader, whoever you are, the consecrated life is possible and practical. It was for the first century; it is also for the twentieth century. It was for early apostles and disciples; it is also for present day missionaries, ministers, lay workers and business men. In truth, it is for anybody and everybody who is the Lord's. As for you, therefore, but one thing is needed. Empty your hands of whatever you have taken up from the world, and then hold up these emptied hands to God. And as surely as God is holy, as surely as He is loving, as surely as He is gracious, He will fill your, even *your*, hands with Christ. And when you find yourself standing thus, holding up Jesus between yourself and God, hiding yourself beneath Him, confessing Him to be your only merit, glory and power, you too will be consecrated.

CHAPTER IX

THE APOLOGETIC VALUE OF PAUL'S EPISTLES

BY REV. E. J. STOBO, JR., B. A., S. T. D.,
SMITH'S FALLS, ONTARIO, CANADA

"Paul is the greatest literary figure in the New Testament; round him all its burning questions lie." "There is nothing more certain in ancient literature than the authorship of the more important of the Pauline epistles." These utterances of Dr. Fairbairn in his "Philosophy of the Christian Religion" bring us face to face with the apologetic value of the writings of the Apostle to the Gentiles. The oldest Pauline epistle is divided by little more than twenty years from the death of Christ, and by a still shorter interval from the Epistle to the Hebrews and Apocalypse; so that Paul's interpretation of the Christ has a distinct bearing upon the Gospels and later Christian literature.

In this paper we shall deal only with four epistles which are acknowledged by Biblical critics of *all* schools as undoubtedly genuine; viz., Galatians, 1 and 2 Corinthians and Romans. The four epistles in question have the advantage of being more or less controversial in their nature. Debate leads to clearness of statement, and we have the advantage of hearing the words of Paul as well as of understanding the views of those against whom he contends. The controversy in these epistles concerns the nature and destination of Christianity, and consequently we may expect to learn what Paul deemed central and essential in the Christian faith. There is enough Christology in these epistles to show us what Paul thought concerning the Great Founder of Christianity. Moreover there are, in these writings, references to the solemn crisis-experience in his spiritual history, and these of necessity have a bearing upon

Luke's letters to Theophilus, which are popularly known as the Gospel of Luke and The Acts of the Apostles. With such clues to follow we are able to argue for the credibility of the other New Testament documents, and also for the accuracy of the portrait painted of its central figure, the Lord Jesus Christ.

Our first argument has to do with *The Apologetic Value of the References, in Paul's Epistles, to his Christian Experience.*

His theology is an outgrowth of his experience. His thinking is remarkably autobiographical. He resembles Luther in this respect as a religious teacher. His thinking is colored by the age in which he lives, and in such words as law, righteousness, justification, adoption, flesh, spirit, there is undying interest, if we remember the intense, tragic, moral struggle lying behind Paul's theology.

The passages in these four epistles, which exhibit most conspicuously the autobiographical character, occur in the first chapter of the Epistle to the Galatians and the seventh chapter of the Epistle to the Romans. From the former we learn that he belonged to a class which was thoroughly antagonistic to Jesus. His religion was Judaism. He was an enthusiastic in it. He says: "I advanced in the Jew's religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." In other words he was a Pharisee of the most extreme type. His great aim in life was to become legally righteous, and thus all his prejudices were most strongly opposed to the new teaching. In the seventh chapter of Romans we learn that Paul in time made a great discovery. One of the commandments, the tenth, forbids coveting; and so he learned that a mere feeling, a state of the heart, is condemned as sin. In that hour his Pharisaism was doomed. "When the commandment came sin revived and I died." He discovered a world of sin within of which he had not dreamed, and legal

righteousness seemed unattainable. That was a great step towards Christianity. He had been trying to satisfy the hunger of his soul with legal ordinances; he found them chaff, not wheat, and so he sought for true nourishment. Eventually he became a convert to Christianity. The Pauline letters give no detailed account of the memorable event like the narratives contained in the Book of the Acts. The main feature of the story is referred to in 1 Cor. 15:8 where the Apostle enumerates the different appearances of the risen Christ: "Last of all He was seen of me also."

Paul's conversion is one of the hard problems for those who undertake to give a purely naturalistic solution of the origins of Christianity. All attempts to explain it without recognizing the hand of God in it must be futile. He himself says devoutly concerning it: "It was the good pleasure of God . . . to reveal His Son in me." This argues that Christianity is a supernatural religion.

When a religious crisis comes to a man of Paul's type it possesses deep significance. For him to become a Christian meant everything. It meant to leap into a large cosmopolitan idea of Christianity, its nature and destination. He saw that all was over with Judaism and its legal righteousness, all over with the law itself as a way of salvation; that salvation must come to man through the grace of God, and that it might come through that channel to all men alike on equal terms, and that therefore the Jewish prerogative was at an end. These consequences are all borne out in the biographical notice in the first chapters of Galatians.

It can easily be seen that if the accounts of Paul's conversion in the epistles be accepted, they lend support and give value to the accounts in the Acts of the Apostles; that the consequences of that conversion as previously indicated are in entire harmony with the teaching of the latter part of the Acts, and so we must come to the conclusion that the contents of that book are trustworthy whether Luke be the author

or not. And since the Acts of the Apostles purports to be a continuation of the Gospel of Luke, we are led to conclude that the Gospel must be trustworthy also, and that all the Synoptists set forth real facts. Such a conclusion involves the historicity of Jesus Christ.

Our second argument is concerned with *The Apologetic Value of the References in Paul's Epistles to the Person of Christ.*

The conversion of Paul admitted as a fact, we have seen that it leads back by degrees to the fact of Christ. But what sort of a Christ? The reader will be struck with the fact that, in these Epistles,

The Earthly Life of the Christ is Represented as Singularly Free from the Miraculous.

He is born of a woman, born under the law (Gal. 4:4); He springs from Israel, and is, according to the flesh, from the tribe of Judah and the seed of David (Rom. 9:5; 1:3); He is unknown to the princes of this world (1 Cor. 2:8); He is poor, hated, persecuted, crucified (2 Cor. 8:9; Gal. 6:14; 1 Cor. 1:23-25; 2:2); He is betrayed at night just after He has instituted the supper (1 Cor. 15:23); He dies on the cross, to which He had been fastened with nails, and is buried (1 Cor. 15:3, 4). This account it will be seen is at one with that of the Synoptists, with the exception that we do not hear of a supernatural birth, nor is there any emphasis placed upon supernatural works. In its main outlines the portrait of the man Jesus agrees perfectly with that of the Synoptic Gospels, and lends credence to the history of the Galilean Prophet. On the other hand

Christ is Represented as a Being of Ideal Majesty.

The doctrine of Christ's person as found in these four great epistles is no mere theological speculation; it is the outgrowth of religious experience. Jesus was, for Paul, the Lord because He was the Saviour. Four leading truths with reference to Christ are brought into prominence in his writings:

A. In Relation to Time. He is God's Son who was "born of the seed of David according to the flesh". On the side of His humanity our Lord "was born." (Rom. 1:2.) That nature begins only then. He is possessed of another nature that dates back long before the incarnation. He is in a peculiar sense God's "own Son" (Rom. 8:32), belonging to Him above all others, or as Alford well says, "His *υἱὸς μονογενής*, the only one of God's Sons who is one with Him in nature and essence, begotten of Him before all worlds. This Son was delivered up for us all. This idea is hinted at in 2 Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," and finds full expression in the Epistle to the Philippians (2:5-9), concerning which there is very little controversy. The straggling hints we have in the four great epistles confirm the teaching of the Letter to the Philippians, and above all the classic statement of the Fourth Gospel: "In the beginning was the Word."

B. In Relation to Man.. Paul says Christ was "made of a woman" (Gal. 4:4), and that He was sent into the world "in the likeness of sinful flesh" (Rom. 8:3); that is, He came into the world by birth and bore to the eye the aspect of any ordinary man. But though Christ came in the likeness of sinful flesh, He was not a sinner. He "knew no sin" (2 Cor. 5:21). The mind that was in Him before He came ruled His life after He came. However, Paul regards the resurrection as constituting an important crisis in the experience of Christ. Thereby He was declared to be the Son of God with power (Rom. 1:4), "the man from heaven" (1 Cor. 15:47); and yet to Paul, Jesus is a real man, a Jew with Hebrew blood in His veins, a descendant of David. The portrait thus painted agrees perfectly with that of the Evangelists who depict Him as a real man, but, in some strange fashion, different from other men. "His soul was like a star and dwelt apart."

The Son of David was, for Paul, moreover, "The second man" (1 Cor. 15:47). This title points out Christ as one who has, for His vocation, to undo the mischief wrought by the transgression of the first man. Hence He is called, in sharp contrast to the first man Adam, "a quickening spirit" (1 Cor. 15:45). As the one brought death into the world, so the other brings life (1 Cor. 15:22); and this teaching agrees with the declaration of the Synoptists: "The Son of Man is come to seek and to save that which was lost;" "Thou shalt call His name Jesus, for He shall save His people from their sins."

C. In Relation to the Universe. He is represented in the Epistle to the Colossians as the Firstborn of all creation, as the Originator of creation as well as its final cause, all things in heaven and on earth visible and invisible, angels included, being made by Him and for Him (Col. 1:15-16). This goes beyond anything found in the four great epistles, yet we may find rudiments of a cosmic doctrine even in these letters. For Paul it was an axiom that the universe has its final aim in Christ its King. (See 1 Cor. 8:6.)

D. In Relation to God. Paul applies two titles to Christ, "the Son of God" and "the Lord." Both of these titles are combined in the introduction of the Epistle to the Romans, "His Son, Jesus Christ, our Lord." He is "declared to be the Son of God with power, according to the Spirit of holiness, by a resurrection of the dead" (Rom. 1:4). The most convincing proof of the divinity of Christ Paul found in the resurrection. Writing to the Corinthians he says: "If Christ hath not been raised then is our preaching vain—your faith is vain, ye are yet in your sins" (1 Cor. 15:14-17). He submits to them the proof of his Apostleship in the fact that he has seen "Jesus our Lord" (1 Cor. 9:1). He tells the Galatians that his gospel came "through revelation of Jesus Christ" (Gal. 1:12), and that Gospel, according to 1 Cor. 15:3-8, contains five elementary facts: 1, Christ died

for our sins; 2, He was buried; 3, He rose on the third day; 4, He appeared to many disciples, and 5, Last of all, He appeared to Paul himself. These are the things that are vital in Paul's preaching. When we remember that, as a Pharisee, his prejudices were all against the Gospel, we must come to the conclusion that Paul's testimony argues most strongly for the historicity of the resurrection and the truths involved therein.

It may not be out of place to re-iterate what has already been stated regarding Paul's use of the expression, "His own Son," in Rom. 8:3. This passage deals with the brotherhood of sons. Jesus, amid the multitudes having the right to call themselves sons of God, is an unique figure, towering above them all. In 2 Cor. 4:4 it is stated that Christ is the image of God, and in Rom. 8:29 it is said that the destiny of believers is to be conformed to the image of God's Son. The ideal for Christians is to bear the image of Christ. For Christ Himself is reserved the distinction of being the image of God. This throws a side light upon Paul's idea of Christ's sonship.

He is represented as the one Lord by whom or on account of whom are all things (1 Cor. 8:6). According as δι' οὗ or δι' ὃν is accepted as the reading, Jesus is the Creator of all things or furnishes the Divine reason for creation. The groaning of the creation in labor for the brnging forth of a new redeemed world is a graphic picture of the relation of Christ's redemptive work to the physical universe. (Rom. 8:22.) It is true that this teaching goes beyond that of the Gospels in some particulars, but it agrees with John's Gospel when it teaches the creatorship of the Logos. (John 1:3.)

In 1 Cor. 8:5, 6, the term "Lord" gains equal significance to that of "Son". In view of pagan polytheism, the Apostle sets one real θεὸς over against the many θεοί λεγόμενοι of paganism, and one real Lord over against its κύριοι πολλοί. It would

seem by this inscription that the Apostle desired to introduce Christ into the sphere of the truly Divine.

The famous benediction at the close of the Second Epistle to the Corinthians implies a very high conception of Christ's person and position. One could scarcely believe that Paul would use such a collocation of phrases as the grace of the Lord Jesus, the love of God and the fellowship of the Holy Spirit, unless Christ had been for him a Divine Being, even God. Now all this simply adds force to John's prologue: "In the beginning was the Word, and the Word was with God, and the Word was God."

The four great Pauline epistles agree, in the most important details, with the portraiture given us of Jesus in the Gospels. The conception of the person of Christ, as we have already shown, was not natural to Paul. He was a bitter opponent of Christianity. It was not the result of gradually changing convictions regarding the claims of Jesus Christ—all the testimony which bears upon the subject implies the contrary. It was not due to extreme mysticism, for Paul's writings impress us as being remarkably sane and logical. No endeavor to account for it upon merely natural grounds is satisfactory, and so we must accept his own statement of the case. The truth of the Messiahship of Jesus was a matter of revelation in the experience of his conversion, and if we accept that, we must necessarily accept all that it involves. The Gospels and Epistles do not contradict, but only supplement this protraiture. They add lines of beauty to the rugged outline painted by Paul, and are inextricably connected with the four great epistles. Accepting these letters as genuine and Paul's explanation of his doctrine as true, we must accept the whole of the New Testament documents as credible, and the portraiture of the Christ as that of a real person—Son of man and Son of God, the God-Man.

CHAPTER X

WHAT THE BIBLE CONTAINS FOR THE BELIEVER

BY REV. GEORGE F. PENTECOST, D. D.,
DARIEN, CONNECTICUT

I. *The Bible is the Only Book That Can Make Us Wise unto Salvation.*

The Bible is not a book to be studied as we study geology and astronomy, merely to find out about the earth's formation and the structure of the universe; but it is a book revealing truth, designed to bring us into *living union* with God. We may study the physical sciences and get a fair knowledge of the facts and phenomena of the *material* universe; but what difference does it make to us, as *spiritual* beings, whether the Copernican theory of the universe is true, or that of Ptolemy? On the other hand, the eternal things of God's Word do so concern us. Scientific knowledge, and the words in which that knowledge is conveyed, have no power to change our characters, to make us better, or give us a living hope of a blessed immortality; but the Word of God has in it a vital power, it is "quick and powerful"—living and full of Divine energy (Heb. 4: 12)—and when received with meekness into our understanding and heart is able to save our souls (Jas. 1: 18, 21), for it is the instrument of the Holy Spirit wherewith He accomplishes in us regeneration of character. The Word of God is a living seed containing within itself God's own life, which, when it is received into our hearts, springs up within us and "brings forth fruit after its kind;" for Jesus Christ, the eternal Word of God, is the living germ hidden in His written Word. Therefore it is written, "The words that I speak unto you, they are spirit and they are life" (John

6:63), and so it is that "he that heareth My words"—that is, receiveth them into good and honest hearts—that heareth the Word and understandeth it, *"hath everlasting life"* (John 5:24). Of no other book could such things as these be said. Hence we say, the Word of God is the instrument in His hand to work in us and for us regeneration and salvation; "for of His own will begat He us with the Word of truth, the engrafted Word, which is able to save your souls" (Jas. 1:18, 21).

This leads us to say that we are related to God and the eternal verities revealed in this Book, not through intellectual apprehension and demonstration, but by *faith.* Not by reasoning, but by simple faith, do we lay hold on these verities, resting our faith in God, who is under and in every saving fact in the Book. (See 1 Pet. 1:21.) It seems to me, therefore, to be the supreme folly for men to be always speculating and reasoning about these spiritual and revealed things; and yet we meet constantly even good people who are thus dealing with God's Word. First of all, they treat the revelation as though it were only an *opinion* expressed concerning the things revealed, and so they feel free to dissent from or receive it with modification, and deal with it as they would with the generalizations and conclusions, more or less accurate, of the scientists, and the theories, more or less true, of the philosophers. If the Word commends itself to their judgment they accept it; thus making *their judgment* the criterion of truth, instead of submitting their opinions to the infallible Word of God. It is not seldom that we hear a person say they believe the Word of God to be true; and then the very next instant, when pressed by some statement or declaration of that Word, they say, "Ah! but then *I* believe so and so"—something entirely different from what God has declared. Then again, many people who profess to believe God's Word seem never to think of putting themselves into practical and saving relation to it. They believe that Jesus Christ is the

Saviour of the world, but they never believe *on* Him or *in* Him; in other words, that He is a Saviour to *them.*

God's Book is full of doctrines and promises. We declare them, and some one says, "You must prove that doctrine or that promise to be true." The only way to prove a doctrine to be true is by a personal experience of it through faith in Jesus Christ. Jesus Christ says, "Ye must be born again." Should you attempt to master the meaning and power of that doctrine by mere speculation, you would presently land just where Nicodemus did, and say, "How can these things be?" Instead of doing so, suppose you attend further to what is said, namely, "Whosoever believeth is born of God" (1 John 5:1; John 1:12, 13). In obedience to this Divine teaching, not knowing how it is to be done in us, we take that Word and yield ourselves to Jesus Christ; and lo! there dawns upon us an experience that throws light upon all that which before was a mystery. We have experienced no *physical shock,* but a great change is wrought in us, especially in our relation to God. "Old things are passed away, and behold all things are become new" (2 Cor. 5:17). Thus we come into an experimental understanding of the doctrine of the new birth. So every other doctrine pertaining to the spiritual life is by God's grace transmuted into experience. For just as a word stands for an idea or thought, so the doctrines of God stand for experiences; but the doctrine must be received before the experience can be had. And, moreover, we are to receive all doctrines, all truth, through faith in Him, for Christ and His Word are inseparable, just as a man's *note* is only current and valuable because the *man* is good. A bank-note is received in the faith of the *bank* it represents. Should the bank fail, the note instantly becomes worthless.

But there are some things revealed in the Word of God which we believe without experience. For instance, we believe that this "vile body" (Phil. 3:21), dishonored by sin and upon the neck of which death will soon put his foot, will

in the day of "His appearing and kingdom" (2 Tim. 4:1; 1 Thess. 4:15) be raised, changed and fashioned like unto His glorious body (Phil. 3:21). Do you know how we can so surely believe these things? We answer, because God has proved to us so much of His Word that when He announces something *yet to be made true,* on the basis of past experience we reach out toward and accept as true the promise of the future things. Indeed, He already makes it true in our hearts, for "faith is the substance of things hoped for" (Heb. 11:1). For even here we have a present spiritual experience which is as an earnest to us of the culmination yet future; for we are already risen with Christ. (Col. 2:13; 3:1; Eph. 2:5, 6; Rom. 8:11.)

2. *The Bible Contains in Itself the Absolute Guarantee of Our Inheritance in Christ.*

Suppose we should come to you some day and call in question your ownership of your house, and demand that you give it up—a homestead bequeathed to you by your father. "Why do you make such a demand upon me?" you ask. "Because," we reply, "it is not your house; you have no right to it; at least you do not know that it is yours." "Oh, yes," you reply, "I am quite sure it is my house." "How do you know? What is your reason for believing it is your house?" "Why, because my father lived here before me." "That is no good reason." "Well, I have lived here undisputed for five years myself." "It does not hence follow that the house is yours." "But I am very happy in it; I enjoy myself here." "Well, but my dear sir, that you may do, and still have no right to it." At last, pushed to the wall, you take us with you down to the court-house, and show us your father's will, duly written, signed, sealed and recorded. This may serve to illustrate the point. A great many Christians are at a loss where and how to ground their "title." It is not in the fact that you are a descendant of a saintly father, a child of believing parents, for, as old Matthew Henry says, "Grace

does not run in the blood;" nor is it that you have membership in the visible Church of Christ; nor is it to be found in delightful frames and feelings—in a word, not even a genuine Christian experience constitutes your "title-deed." Where then are we to bottom our hope? Why, just in the naked bare Word of God. It is written, "Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me *hath* everlasting life," etc. (John 5:24). Straight to the record do we appeal for a final test as to our possession in God. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Our faith lays hold on the Son of God, in whom we have redemption (Eph. 1:7) by means of and through the recorded Word of promise, for this record was *"written,* that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). The Scriptures are the covenants, old and new, in which God has guaranteed to us, by word and oath (Heb. 6:17, 18), sealed with the blood of Jesus Christ (Matt. 26:28), an inheritance among the saints. We do not emphasize this point in any wise to underrate Christian experience (for it is most blessed and true), or undervalue the blessing of believing parents, or the Church and her ordinances, but only to draw your attention to "the more sure Word of prophecy" (2 Pet. 1:19), which is better to us for confirmation than visions and voices, frames and feelings, parental benedictions, and church sacraments.

3. *The Word of God is the Means Appointed for the Culture of Our Christian Life.*

James tells us (1:18) that the Word of truth is the instrument of our regeneration, and Jesus tells us that the truth not only "makes us free," but prays the Father that we may be "sanctified through the truth" (John 6:32-36; 17:17-19). And Paul tells us, in words which the Holy Ghost teacheth,

that "Christ loved the church, and give Himself for it, that He might sanctify and cleanse it with the washing of water by the Word," etc. (Eph. 5:25, 27). "This is the will of God, even your sanctification" (1 Thess. 4:3), for God hath not called us to uncleanness, but unto holiness (1 Thess. 4:7). After regeneration, nothing can be more important than this. We are told in the Bible and we believe it—that by and by we shall be in another state of existence—in heaven in the presence of the loving and glorified Jesus; that we shall see His face, and His name shall be on our foreheads (Rev. 22:4), that we shall be with the angels, an innumerable company, and with the spirits of just men made perfect, the saints of all ages (Heb. 12:23), that we shall know them and be in their society (Matt. 17:3; 1 Cor. 13:12), that we shall be absolutely untainted with sin, as glorious as the uncreated light of God. (Rev. 21:4, 27; Matt. 13:45.) This being the place and the company toward which we are being borne along so rapidly, we want to be prepared for both place and society.

Ah, friends, you are anxious to be cultured for this world and its "best society," in its knowledge, in its customs, and in its manners. Yes, you lavish time and money upon yourself and your children, in order that they may be furnished with the accomplishments and culture of this world. You say when you appear in good society you want to be at ease, to be a peer among the most accomplished, and you wish the same for your children. Were you invited to go six months hence to take up your abode at the Court of St. James, as the guest of England's noble king, you would ransack all the books at your command that treated of court etiquette and manners; you would brush up in English history, so that you might not be taken unawares either in your knowledge of the affairs of the country, or in court ceremonial. But in a little while we are going to the court of the King immortal, eternal, in the kingdom of glory. We know not the day nor the hour

when the Lord will come, or call us hence; and we want to be ready, both as to purity of character and the courtly culture of the heavenly city. We wish to be familiar with the history of redemption, and with the mysteries of the kingdom. We should not want to appear as an awkward stranger in our Father's house of light. We can only get this sanctification of character and culture of life and manner by constant familiarity and communion with God and the saints through the Word.

Men of the world are anxious that they, or, it may be, that their children, should appear well in the society of this world. To this end they devote themselves and them to the schools of the world and fashion; the dancing-school and the academy, they fancy, is the only place where polite manners and courtly grace may be acquired. Believers, too, are anxious that their children should be cultured and accomplished in every way worthy of being the King's sons or daughters, as by grace they are. But they should not think of seeking for them the *entree* of what is called in this world the "best society", or sending them to fashionable finishing-schools and dancing-academies, in order to such end. If they may have their hearts filled with the dear, great love of God, and the sweet grace of Christ; if they hang on the chamber walls of their souls as pictures, "Whatsoever things are honest, just, pure, lovely and of good report, and *think* on these things" (Phil. 4:8); if they journey through this world in companionship with Him; if the Holy Spirit guides them through the Word, as Bunyan's Pilgrim was led through the "house of the interpreter," and shows them wonderful and beautiful things out of His law; if the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22, 23), adorns their lives and characters—Christians are not then afraid that their children will be a whit behind the foremost society people in the land in culture of mind and heart, and grace of manner.

Ah! there is a heavenly culture and a Divine grace of manner that far transcend anything found in the schools of this world. Only a Christian could think of saying with Paul, standing before his judge, "except these bonds" (Acts 26:29).

John Bunyan, locked up for twelve years in Bedford Jail, with his Bible and concordance for his constant companions, produced and sent forth to the world his immortal dream, written with such beauty of style and in such chaste and simple manner, as to make it classic in English literature. So perfect and matchless was the intellectual and spiritual culture of this unlearned "tinker of Elstow," that the scholarly John Owen testified before the King, "Your Majesty, if I could write as does that tinker in Bedford Jail I would gladly lay down all my learning." Where did John Bunyan get his culture? In glorious fellowship with Moses in the Law, with David in the Psalms, with Isaiah and the prophets and holy men of God, who wrote as they were moved by the Holy Spirit; with Matthew, Mark, Luke and John; with Paul, Peter and all the rest who wrote and spoke not the thoughts, nor in the words, of man's wisdom, but God's thoughts, and in words which the Holy Spirit giveth. Read Homer and Milton, Shakespeare and Dante; read Bacon, Macaulay, Addison and Carlyle; go through all the best literature of all ages, and it will fall infinitely short of the purity, beauty and grandeur of thought and expression found in God's Word.

Goethe, who said he was "not Christian," has declared of the canonical Gospels: "The human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels." Renan, the French infidel author, concludes his life of Jesus with these remarkable words: "Whatever may be the surprises of the future, Jesus will never be surpassed; His worship will grow young without ceasing; His legend will call forth tears without end; His suffering

will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." And Strauss, the rationalistic German author of the "Life of Jesus," says: "Jesus presents within the sphere of religion the culminating point, beyond which posterity can never go; yea, which it cannot even equal. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart." Thus the power of the "Book and the Person" for the highest culture of the highest nature of man, is affirmed by the great apostle of modern culture, and by those who do not admit the Divine origin of the Scriptures, or the deity of Him of whom they are from first to last the witness. If, then, you want to know how to serve God and do His will on the earth, and be thoroughly prepared and cultured for heaven hereafter, take His Word, and make it the rule and companion of your life.

4. *The Bible is the Christian's Armory.*

The Christian's calling in the world is that of a soldier. He must fight the good fight of faith. (1 Tim. 6:12; 2 Tim. 4:7.) Sinners are to be won from the power of the devil to God. Their intelligence, their wills, and their affections, are to be stormed and carried for Him; they are to be turned from the power of darkness to light; their prison-houses of sin are to be broken into; their chains knocked off and the captives set free (Acts 26:16-18). We also, in our own Christian life and pilgrimage, are set upon by the powers of darkness; by the fiery darts of the devil. Doubts, infidelity, temptations, evil imaginations, unclean, unholy, and vain thoughts assail us, poured in upon our souls by Satan, the lusts of the flesh being thus set on fire of hell, if by this means the child of God may be overtaken in a fault or overcome by sin. But this warfare is not carnal, or after the manner of the flesh. "For though we walk in the flesh [have our lives as other men do in fleshly bodies] we do not war after the flesh: (for the weapons of our warfare are not

carnal, but mighty through God to the pulling down of strongholds); casting down imaginations [reasonings] and every high thing [lofty edifice] which is being raised against the knowledge of God, and bringing into captivity every thought in obedience to Christ" (2 Cor. 10:3-5). Just as Joshua went up against Jericho, and took its strongholds and high towers, and cast them down and made captive the city, not with carnal weapons, but with trumpets of rams' horns (Josh. 6), so we, proceeding against the strongholds, imaginations, and infidel arguments of men, are to take the Gospel trump. The sword we are to wield is the "Word of God, the sword of the Spirit" (Eph. 6:17) which makes him who wields it invincible. The Bible itself must be brought out, not only as the best defense against all the assaults of infidelity from the lofty towers of human reasonings, but also as the mighty weapon to overcome and bring the enemies of God into captivity to Christ. "They overcame by the blood of the Lamb and the word of their testimony" (Rev. 12:11). "Wherefore take unto you the whole armor of God; having your loins girt about with truth; and having on the breatsplate of righteousness, and your feet shod with the preparation of the Gospel of peace; and above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, *which is the Word of God*" (Eph. 6:13-17). We have only to recall how our Saviour overcame the devil with the all-prevailing weapon, "It is written," in order that we may be furnished with the secret of successful warfare for Him.

Very often Christians, young and old, come to us in the "inquiry room" and say, "Won't you come and talk with this friend of mine?" "Why don't you talk with him (or her) yourself?" we reply. "Because I don't know what to say to him, and, besides, you know more of the Bible." "Well, why don't *you* know more of the Bible?" To this, various answers are given. At any rate we meet here one grave mistake. An

ignorance of the Bible, which not only furnishes us with our spiritual weapons, but "thoroughly furnishes us unto all good works" (2 Tim. 3:17), leads many earnest Christians to the doubtful use of their own argumentation in dealing with their own and others' souls. It is a hopeless task to pull down the strongholds of the unregenerated mind and heart with anything less than these Divine weapons. But all may equip themselves from this great armory. The Bible contains ideas which no philosophy or human theory can furnish, and therefore puts us in possession of weapons which the enemy cannot withstand when hard pushed by them, re-inforced as they are by the invisible and mighty presence of the Holy Spirit, and which renders us impregnable to the assaults of the adversary. Of this mighty power of the Word and Spirit of God we have a splendid example in the case of Stephen, and other early disciples, whose words, drawn from the Scripture, the Jews could not withstand. We have never yet met an infidel or atheist whose arguments we could not turn aside when depending simply on the Word of God. Nay, more, we have never yet met one in the "inquiry rooms" who has been able to withstand God's Word and the mighty facts of the Bible, when, in humble dependence upon God we have set them in array before him. If you know God's thoughts and seek to be guided by the Holy Spirit, He will say out of your mouth the right word at the right time, both to ward off an assault and to strike a telling blow for the truth. And amidst all this warfare, the light and love and gentleness of Jesus Christ will so shine out in your bearing and manner that they will be convinced of your sincerity, and God will give you the victory.

5. *The Bible is a Perfect Map and Chart to the Christian on Pilgrimage Through the World.*

With God's Word in hand and heart you may tread your way with perfect safety and confidence through all the labyrinths of this world. The straight and narrow way is

so clearly and sharply marked that he who runs may read. It is a highway (unseen, it may be, by the worldling) in which a wayfaring man, though a fool, need not err (Isa. 35:8), for it is everywhere marked by His commandments. More than that, we have an unseen Guide, even the Spirit of Truth, who leads us, and says to us, in places of doubt or uncertainty, "This is the way, walk ye in it" (Isa. 30:21). Thus, a pilgrim and a stranger, you may keep your onward way to the city of God in safety and confidence, following in the light of the Word, which is "a lamp to your feet, and a light unto your path" (Psa. 119:105), the path that no one knoweth save He that leadeth thee. Yea, and you will find that the way, over hills and through valleys, shines more and more unto the perfect day. (Prov. 4:18.) The Word of God is a chart that marks all the rocks and reefs in the sea of life; if we heed, and sail our frail bark by it, we shall come safely into the haven of rest at last. But if we are heedless and proud, and self-sufficient in our own conceits, we shall make shipwreck of our faith. A young lieutenant in the English navy discovered a small but dangerous rock in the Mediterranean, never before known, and reported it to the admiralty. It was telegraphed to all the stations, and ordered to be put down on all the charts. The first ship to sail over the spot was under command of an old captain, who, noting the warning newly placed on his chart, desired to know by whom the rock was reported. On being informed he replied: "There is no such rock there. I have sailed over this sea for twenty years, and if such a rock had been there I would have found it." And then in his pride and conceit he gave orders to his sailing-master to steer directly over the spot indicated. The gallant ship was driven over the danger spot under full sail. There was a tremendous crash, and the noble vessel went down with all hands. Many a Christian suffers shipwreck through unheeding conceit or neglect of his infallible chart. May the

Holy Spirit incline us to study diligently our Divine chart, and sail closely by it!

6. *The Bible Reveals Things to Come.*

It contains not only the history of the past, of God's dealings with nations, but it also contains much unfulfilled prophecy. Revelation is a book devoted to things that "must shortly come to pass." Prophecy has been called unacted history, and history is but fulfilled prophecy. It is a mistake to suppose that God's hand in history has been limited to those nations mentioned in the Bible. Could we have the story of God in history, it would be seen that His providence has been in and over all the great and small events of all nations. Daniel in his great prophecy has given a rapid and graphic sketch of the course of history from the golden-headed Babylonian Empire down to the end of time, when the "Son of man shall come with the clouds of heaven" . . . when there "shall be given Him dominion and glory, and a kingdom, that all nations and languages should serve Him." When He comes, "His dominion will be an everlasting dominion which shall not pass away, and His kingdom one which shall not be destroyed" (Dan. 2:44; 7:13-27). Meantime God among nations will be overturning, and "overturning, and overturning until He comes whose right it is" (Ezek. 21:27). The Book of Revelation is a detailed exposition of the second and seventh chapters of Daniel, and the two books should be read together.

Emperors and kings and cabinets are rapidly bringing to pass things that God has marked out in prophecy ages ago. But they know not what they do. There are "signs in the heavens," and on the earth there is "distress of nations with perplexity; and the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory" (Luke 21:25-27).

Of the day and hour when the flaming heavens shall reveal the "appearing and kingdom" of our Lord Jesus Christ (2 Tim. 4:1), no man knoweth; but we are bidden to wait and be ready, lest we be surprised by the great and notable day of the Lord. To this end the Scriptures are also written, that the loving student of them may live in advance of history, and be overtaken by no untoward event. If His prophetic Word dwell richly in our hearts and minds, there will be no great surprise for us as time goes on. We shall discern through the prophetic telescope, dimly, it may be, the approaches of those things out of which history is made. Should it be our blessed lot to be "alive, and remain unto the coming of the Lord" (1 Thess. 4:15) we shall see the sign of Him in the heavens (Matt. 24:30) before the startled and amazed world, lying in sin and mocking unbelief (2 Pet. 3:3; Luke 18:8), are overwhelmed in that "everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. 1:7-9). We know that there is a growing disposition on the part of many excellent Christians to make light (they know not what they do) of all prophetic study; but our risen Lord, in His last revelation to John concerning things to come, caused him to write at the very outset: "Blessed is he that readeth and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand;" and at the close of the book to add: "These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to show unto His servants, the things which must shortly be done. Behold I come quickly; *blessed is he that keepeth the sayings of the prophecy of this book*" (Rev. 22:6, 7).

May the Spirit of God give us a mind to study His Word reverently and believingly with a prepared heart, as did Ezra (7:10), in the light and under the guidance of the Holy Spirit. Then will He "show us things to come" (John 16:13).

CHAPTER XI

MODERN SPIRITUALISM BRIEFLY TESTED BY SCRIPTURE*

BY ALGERNON J. POLLOCK,
WESTON-SUPER-MARE, ENGLAND

I. ORIGIN AND GROWTH

Modern Spiritualism claims as its birthday March 31, 1848, and the place of its birth Hydesville, Wayne County, New York, U. S. A.; but it is in reality almost as old as the world's history, and will go on to its close.

That the number of adherents of Modern Spiritualism is amazingly large is borne out by Dr. F. Maack, of Hamburg, writing so recently as 1910. As an antagonist of Spiritualism, he is not likely to overstate the numbers. In Berlin alone, he says, there are probably 10,000 Spiritualists, among them exalted and court personages; 400 mediums, and from fifteen to twenty societies. In North America there are said to be 16,000,000 adherents; while in the whole world it was computed that in 1894 there were 60,000,000 Modern Spiritualists, with 200 journals exclusively devoted to the propaganda of this awful system. The number has grown considerably since. Add to these the demonized races of the heathen world; the millions of China, Japan and India; the countless tribes of Africa; the savage hordes of the Sudan; the cannibal inhabitants of the South Sea Islands; and you complete roughly the picture of Spiritualism covering the earth with darkness—Ancient Spiritualism in the East, and Modern Spiritualism in the West, bringing in its train wickedness of every hideous kind.

*Condensed for the Fundamentals.

II. ATTRACTIONS OF SPIRITUALISM

Spiritualism, like all systems of error, works to a large extent underground. It does not present itself in its true colors to the uninitiated. Once a dupe is caught in its toils he is drawn farther and farther away from God.

Some are attracted to it through sheer curiosity. The love of the unknown allures them. Some, believing it to be mere trickery, think they can detect the fraud, and so get entangled in the *real* thing. That there is trickery in it is certain; but with full allowance for all this, there are effects produced which can be attributed only to the influence of personating demons. Others again are drawn into it by the deep desire to fill the aching void made by the death of a loved one. When David, after agonizing prayer for the life of Bathsheba's child, heard of his death, he asked, *"Can I bring him back again? I shall go to him, BUT HE SHALL NOT RETURN TO ME"* (2 Sam. 12:23). David evidently knew nothing of intercourse with the spirits of the departed.

III. REFUSES TEST OF SCRIPTURE

A well-known spiritualistic author, writing under the *nom de plume, "Oxford, M. A.,"* says: "So long as you reply to our arguments with a *text,* we cannot teach you. Any one who can so reply is beyond reach of reasonable teaching" ("Spirit Teachings," p. 198).

The author of *"Outlines of Spiritualism for the Young,"* says: "To assert that it [the Bible] is a holy and Divine book, that God inspired the writers to make known His Divine will, is a gross outrage on, and misleading to, the public. . . . The truth is, the Old Testament is neither more nor less than Jewish history. . . . The New Testament is made up of traditions and theological speculations by unknown persons. A book so full of errors . . . requires to be read with care" (*"Outlines,"* pp. 13, 14).

Refusal of the Bible could not be more explicit.

IV. MODERN SPIRITUALISM FORETOLD

The rise and progress of Modern Spiritualism is clearly indicated in Holy Scripture: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats" (1 Tim. 4:1-3). The gravity of the warning is emphasized by the way it is introduced, *"Now the Spirit speaketh expressly."*

"SEDUCING SPIRITS"

So crafty is the enemy that the spirits often advise the uninitiated to pray and to read the Bible. While the *immediate* purpose of such advice is to gain the victim's confidence, the *ultimate* object is to undermine faith in the Scriptures. The spirits giving such advice are well described as *"seducing spirits."*

A lady, a Christian worker, was persuaded to attend a Spiritualistic meeting. She was advised to read the Bible and pray. This led her to believe that the spirit of a Christian was speaking to her. When the "seducing spirits" had thus gained her confidence, they led her to question certain parts of the Bible. The result was that she became a complete infidel, going absolutely to the bad, not only spiritually but morally. "By their fruits ye shall know them."

In the temptation in the wilderness we see how Satan quoted Scripture, leaving out an essential part for his evil purpose; and we see how a *text* of Scripture sufficed for his defeat. Scripture clearly indicates deceitfulness as his chief characteristic. (2 Cor. 2:11; 2 Cor. 11:14, 15.)

V. THE BIBLE OPPOSED TO SPIRITUALISM

Before quoting a few texts, so dreaded by *"Oxford, M. A."* and his *confrères,* it would be well to clear the ground by

stating that Spiritualists affirm their belief in God as Creator and Sustainer; deny that the Lord Jesus was and is Divine; deny the existence of the devil, demons and angels. They affirm their belief in the existence of an impersonal God, and of human beings, either incarnate—that is, in their human bodies in this world; or discarnate—that is, disembodied in the spirit-world, as they term it. The system is simplicity itself. If there be no devil, Spiritualism cannot be Satanic. If there be no demons, there can be no truth in the charge that the spirits that communicate with the living, claimed by them to be the spirits of departed friends, are in reality personating demons, or "seducing spirits." Thus the way is cleared for Modern Spiritualism.

Under the heading of *"Biblical Spiritualism,"* if you please, the author of "Outlines" quotes a number of passages of Scripture in the vain endeavor to prove that the Bible is not opposed to Spiritualism. In every passage he quotes except one (the well-known case of the witch of Endor), we are given instances of *angelic* visitation. Mark well: in no instance does he quote the plain condemnations of Spiritualism the Bible contains. Is this honest? But since he appeals to the Bible, to the Bible we are well content to turn.

1. OLD TESTAMENT CONDEMNATION

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I . . . will cut him off from among his people" (Lev. 20:6; also 19:31).

"A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones" (Lev. 20:27).

"There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. 18:10, 11).

"They shall no more offer their sacrifices unto devils" (Lev. 17:7; Deut. 32:17; Psa. 106:37).

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? [See R. V.] To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

From the foregoing we see in the Old Testament, that

1. *Spiritualism is sternly forbidden by God.*
2. *It is defiling.*
3. *Its followers GOD would destroy.*
4. *Its mediums, THE PEOPLE were commanded to stone to death.*
5. *It is no new thing. Satan and his myriads of demons have been busy at their work of deception ever since the Fall.*
6. *It is not an advance on Christianity, as some affirm, but a backward movement to the worst features of heathenism.*

Isaiah 8:19, 20 is especially conclusive; plainly showing that it is wrong for the living to seek the dead, rather than God Himself. Spiritualism is the setting aside of God Himself, hence of morality, uprightness, and every true principle.

2. NEW TESTAMENT CONDEMNATION

"Then was Jesus led up of the Spirit in the wilderness to be tempted of the devil" (Matt. 4:1). This proves that there is a personal devil. Indeed, only one person is called in Scripture *the devil,* the Greek word meaning *the accuser.* Demon is really the correct description of the myriad fallen spirits who own Satan as their prince. (Matt. 12:24.)

"They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed [Greek: daimonizomai—demonized or demon-possessed] with devils, and those which were lunatic, and those that had the palsy; and He healed them" (Matt. 4:24).

This passage is most important, as from it and other Scriptures it is plain that demon-possession is distinct from disease, though the two are often, and naturally, present together; for disease is the product of sin. It has been contended that demon-possession and lunacy are the same, but this Scripture shatters that contention, as it differentiates between them:

"There met Him two possessed with devils . . . and, behold, they cried out, saying, . . . Art Thou come hither to torment us before the time? . . . So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down into a steep place into the sea, and perished in the waters" (Matt. 8:28-32).

"And there was in their synagogue a man with an *unclean* spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (Mark 1:23, 24).

These passages prove that demons know and recognize the authority of the Lord Jesus as the Son of God; that they are aware of their future, and dread it.

"Jesus . . . rebuked the *foul* spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him" (Mark 9:25, 26; Rev. 18:2).

From these Scriptures and the preceding one (Mark 1:23, 24) we learn the unclean character of these seducing spirits. Further, that they are strong, sullen and vicious, and can hurt their victims physically to a dangerous degree.

The case is cited of a minister who took up automatic writing. At first the communications were pure, and expressed

in beautiful language. After a time they became mixed with obscene language. Then he heard voices, and things so preyed upon his mind that he became insane, and died in three months, raving mad.

The following well-known passage from Spiritualistic literature is very significant: *"They come, THE DOOR ONCE OPEN, in crowds, in riotous invasion. They run, they leap, they fly, they gesticulate, they sing, they whoop, and they curse. . . . Mind, body, soul, memory and imagination—nay the very heart—are polluted by the ghostly canaille."*

May God preserve the writer and reader from ever opening the door to such diabolical wickedness; or if already opened, may he or she seek the power of Him, who is stronger than the strong man armed, even of the Lord Jesus Christ.

"Mary called Magdalene, out of whom went *seven* devils" (Luke 8:2).

"And Jesus asked him saying, What is thy name? And he said, Legion, because many devils were entered into him" (Luke 8:30).

Here is evidence that more than one demon may take possession of the human body. Mediums admit that at times several spirits control them, and hence the incoherency of the messages.

"A certain damsel possessed with a spirit of divination met us . . . the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. . . . But Paul being grieved, turned and said to the spirit, I command thee in the name of the Lord Jesus to come out of her. And he came out the same hour" (Acts 16:16-18).

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew,

and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know and Paul I know; but who are ye? And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded" (Acts 19:13-16).

The contrast between these passages is deeply instructive. The damsel, possessed by the evil spirit, advertises Paul and his companions as "servants of the most high God, which show unto us the way of salvation." Her conduct, very like that of modern mediums, who advise the reading of the Bible and prayer, did not deceive the Apostle. Observe how the Apostle uses the name of One whom he knew; whereas the exorcists, mere imitators, said, "We adjure thee by Jesus whom Paul preacheth," that is, One of whom *they* knew nothing for themselves. The consequences were disastrous; for instead of resisting the devil, and the devil fleeing, as in Paul's case of exorcism, the demon urged his victim to deeds of violence.

"The things which the Gentiles [heathen] sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10:20, 21).

This passage proves that behind heathendom, idol worship, sun worship, etc., there is demon power; that heathendom with its frightfully wicked, base, voluptuous customs, is a vast system of Spiritualism. Missionaries in India and heathen lands are able to confirm what I allude to here.

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone and of wood. . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20, 21).

"They are the spirits of devils, working miracles" (Rev. 16:14).

Rev. 9:20, 21 clearly identifies the worship of devils with

that of idols of gold, etc., and shows how violence and immorality are its accompaniments; while Rev. 16: 14 adds the power of working miracles.

The reader now has before him most ample testimony from Scripture as to the source of Spiritualism, its wickedness and powers, and of the utter condemnation meted out to it by God.

3. THE ONE POSSIBLE EXCEPTION

There is possibly one solitary instance in Scripture in which God permitted the spirit of one departed to revisit the earth for a specific purpose. (See 1 Sam. 28: 3-25.) We have here either a piece of skilful acting on the part of the witch of Endor; or, what seems more natural, there was a real appearance of Samuel at the behest, not of the witch, but of God Almighty Himself. King Saul, after a long course of evil, was in sore straits. In his dilemma he enquired of the Lord, but He did not answer him, "neither by dreams, nor by Urim nor by prophets." Disguised, Saul asked the witch to bring up Samuel. God then intervened. He restrained the personating demon from appearing at the medium's behest, and, judging from the matter-of-fact narration, allowed the spirit of Samuel to appear. The medium was evidently astonished beyond measure. "When the woman saw Samuel, she cried with a loud voice," charging Saul with deception.

This is the only case on record in the Scriptures where, apparently, the spirit of one departed has been permitted to revisit the earth for a specific purpose, whereas Spiritualists claim that there is continual intercourse between living persons and departed spirits. And note, Samuel did not come at the call of the medium of Endor, and God will not allow the spirits of the departed to be at the beck and call of any medium, who may be of questionable character. 1 Chron. 10: 13, 14 specifically tells us that Saul died for his transgressions, including his invoking the demon's aid: "So Saul died for his transgressions, . . . *and also for asking*

counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord."

VI. CONCEPTION OF CHRIST

We have seen how the blessed Saviour went about "healing all that were oppressed of the devil," showing what He thought of Spiritualism. Yet, in spite of such plain testimony, Dr. Wisse, a noted Spiritualist, said: "All testimony received from advanced spirits only shows that Christ was a *medium* or reformer in Judea; that He is now an advanced spirit in the sixth sphere; but that *He* never claimed to be God and does not at present."

The late Gerald Massey, poet, and Spiritualist, wrote: "I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of *mediumship.* He was the great *Medium* or *Mediator."**

Could profanity go farther? The Lord Jesus again and again claimed for Himself that which He could share with none other. *"For there is one God, and ONE MEDIATOR between God and man, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time"* (1 Tim. 2:5, 6), shatters the whole of his contention. The daring of confounding *medium* with *Mediator* is awful. A blow against redemption is thus aimed. It is not scholarship or philosophy, but profanity and knavery. We may well ask, Why cannot Spiritualism leave Christ's name alone? They seem impelled to endeavor to get His support for their system. It only proves most conclusively that Spiritualists feel the reality of Christianity and of Christ, and are forced to these attentions. They are not continually fighting against Mohammedanism and Brahminism and the like.

*Another noted Spiritualist, Dr. J. M. Peebles, wrote, "The Apostle (Paul) with a singular clearness of perception pronounced the Nazarene a Mediator, i. e., a Medium, between God and man."

VII. THE DENIALS OF MODERN SPIRITUALISM

Modern Spiritualism denies—

1. The inspiration of the Bible.
2. The fall of man.
3. The Deity of the Lord Jesus.
4. The atoning value of His death.
5. The existence of a personal devil.*
6. The existence of demons.
7. The existence of angels.
8. The existence of heaven.
9. The existence of hell.*

Enough has been written to prove the above statements, but it is as well to place it in clear tabulated form, so that the reader may see that Spiritualism is the absolute negation of Christianity. In 1866 at a Spiritualistic conference held at Providence, Rhode Island, U. S. A., at which eighteen states and territories were represented, the following daring resolutions were passed:

1. To abandon all Christian ordinances and worship.
2. To discontinue all Sunday Schools.
3. To denounce sexual tyranny.
4. To affirm that animal food should not be used.

We have so far had ample Biblical proof that 1 Tim. 4: 1-3 applies to Spiritualism in its prediction that in the latter times some would depart from the faith and would pay heed to seducing spirits and doctrines of devils. To this Nos. 3 and 4 resolutions carry us on to "forbidding to marry" and "commanding to abstain from meats."

And yet with all this negation of Christianity Spiritualists continue in many cases to be members and ministers of churches, calling themselves Christian Spiritualists. For instance, the late Rev. H. R. Haweis, M. A., Incumbent of St. James', Marylebone, a special preacher in Westminster

"All spirit people of wisdom, knowledge and love say there is no burning hell . . . no fearful devil."—"Outlines,"* p. 15.

Abbey, and Royal Institution Lecturer, said in 1900 in an address:

"Spiritualism fitted very nicely on to Christianity; it seemed to be a legitimate development, not a contradiction, not an antagonist. . . . Spiritualism had rehabilitated the Bible. . . . They [spiritualistic phenomena] occur every day in London as well as in the Acts of the Apostles."

VIII. "THREE BLACK I'S" OF SPIRITUALISM.

The Rev. Frank Swainson in his addresses on Spiritualism speaks of its "three black I's—Infidelity, Insanity and Immorality."

1. INFIDELITY

In a Spiritualistic book, *"Whatever Is, Is Right,"* circulating among a certain section of advanced Spiritualists, we read the following:

"What is evil? Evil does not exist, evil is good."

"What is a lie? A lie is the truth intrinsically; it holds a lawful place in creation; it is a necessity."

"What is vice? Vice and virtue, too, are beautiful in the eyes of the soul."

"What is virtue? Virtue is good and sin is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even though she was a harlot, as she was afterwards when she went to live a different life. There's no difference between Herod the murderer of the babies in Bethlehem, and Christ the Saviour of men."

"What is murder? Murder is good. Murder is a perfectly natural act."

"What are evil spirits? There are no evil spirits. There is no devil and no Christ. Christ and the devil are both alike."

> "'For not a path on earth is trod
> That does not lead the soul to God.'

"No matter how bad that path may be, whether it be the

path of the liar, the murderer; it is the path of Divine Ordination and Divine Destiny."

2. INSANITY

Dr. Forbes Winslow, Oxford Lecturer on Mental Diseases, of Charing Cross Hospital, said the prevalence of madness *owing to Spiritualism* was on the increase. The late Reader Harris, K. C., wrote: "The most remarkable case of mediumship I have met with was that of a lady, who commenced with a little seemingly innocent table-turning at a children's party, and finished up by death in a madhouse."

Sir William Crookes, claimed by the Spiritualists as a strong sympathizer, wrote: "After witnessing the painful state of nervous and bodily prostration in which many of the experiments have left the medium fainting, pale, breathless, I cannot doubt but that the violence of psychic forces means a corresponding drain on the vital forces."

Is this the high and holy substitute for Christianity? Is this the glorious effect of truth?

3. IMMORALITY

Mr. T. L. Harris, once a Spiritualistic medium, testines that the marriage vow imposes no obligation on the Spiritualistic husband. They have been known to abandon their own wives, and prefer the company of those of whom the spirits told them that they had a closer spiritual affinity to them. Mrs. Woodhull, elected three years in succession as president of the Spiritist Societies in America, often lectured in favor of free love; and advocated the abolition of marriage ("forbidding to marry"), stigmatizing virtue and responsibility as the two thieves on the cross. She said: "It was the sublime mission of Spiritism to deliver humanity from the thraldom of matrimony, and to establish sexual emancipation." Rev. F. Swainson, writing of a lady of his acquaintance, says: "Up to the time that her husband came into contact with

Spiritism he was all that could be desired. When he took to Spiritism he came in touch with a certain Spiritist woman, who claimed affinity. The result was this, that the man cruelly deserted his wife, and left her to die, as she is dying today, of a broken heart. That man today is passing as a leading official of a Spiritist circle in England."

The charge against the "three black I's" of Modern Spiritualism is well proved.

IX. WHAT SPIRITUALISM OFFERS

I shall now describe what Spiritualism offers in place of the Bible as our guide, Christ as our Saviour, heaven as our eternal home. According to the author of *"Outlines,"* man is made up of a soul, a spiritual body, and a physical body.

"There is something more than the nerves which we cannot see, because it is as fine in its nature as the perfume of flowers. This fine something is called 'nerve-aura' . . . All above what is required for daily use is thrown off like perfume from flowers. . . . Our spiritual bodies are formed of this fine nerve-aura, which is *spiritualized matter*. . . . When our spiritual friends and guardians visit us, they . . . look . . . at our spiritual bodies, and by their purity or otherwise, they can see at a glance what kind of lives we live. . . . People who indulge in evil habits, such as opium or tobacco smoking, and laudanum and intoxicating drink, carry the appetite with them at death; it is because some of the narcotic and alcohol from these things help to compose the spiritual body, that they crave or hunger for their kind. So that these spirit people seek those in the body who still indulge in these bad habits, and get their craving satisfied through other people" (*"Outlines,"* pp. 30-32).

So we read on: "I have explained to you how the spirit-body is formed—that it is the *spiritualized* or *refined* particles of our physical body: so that you will understand me when I tell you that the spirit world is made up of refined or *spir-*

itualized particles given off by the earth. Every blade of grass, every tiny flower, shrub and tree, insect and animal, by their lives cause matter to become refined and spiritualized, which then ascends high above the clouds, and there spreads out in a broad belt, and surrounds the earth, like the rings of Saturn surround that planet. There are a great number of these rings or zones, one beyond the other, which may be called spirit worlds" (*"Outlines,"* p. 33).

Then we are told in *"Outlines"* that in the spirit-world souls may do wrong there, as they do here. When they do, they reap what they sow, and are punished, and thus they are gradually purified and blessed—they become their own saviours, though why they should need to be saved seems a mystery.

We read also that after death, if the spiritual life is kind, and gentle and good, the grosser elements of the spiritual body are eliminated, leaving the body more refined and spiritual; so that it can rise into a higher zone, which, in its turn, is composed of the more refined and spiritualized elements eliminated from this higher zone, and the third zone is composed of the still more refined and spiritualized elements from the second, and so on. And yet people who are too "clever" to believe the Bible are so foolish as to believe such bombastic nonsense put forward without one atom of proof.

X. SHIRKS AWFUL PROBLEMS

In *"Outlines,"* while there is a stout refusal of the doctrine of total depravity, and the fall of man is denied,* there is no attempt whatever to adequately explain the awful sorrow and suffering in this world, and the still more awful sorrow of death. We are told God is too good to allow man's fall or the existence of what is malevolent, like Satan and his demons; but the present awful state of things, which God has

"Thus, by his [man's] intellectual faculties, moral powers, and spiritual nature, he is 'God manifest in the flesh.'"—"Outlines."*

allowed for His own wise and inscrutable purpose, the author of *"Outlines"* shirks and must shirk. He throws away the only lamp of truth—the Word of God. Can we wonder that he walks in darkness, and that his wisdom is folly indeed, fraught with awful consequences?

We have now had ample proof from Scripture that Spiritualism is in reality demonism. Nay, more; in some way or other every form of evil has its origin, I believe, in this cult. Heathendom in its nameless horrors is Spiritualism. All false religions bear features of their common parent. They may vary as to details, and contradict each other (for Satan must have many baits for many minds), but the essence of all evil teaching is Satanic, and therefore Spiritualism in its essence.

XI. THE POWER OF CHRIST'S NAME

While it is well that we should be aware of the awful power of Satan, the believer has no need to be *personally* afraid, if only he keeps near to the Lord and cleaves to His Word. "Resist the devil, and he will flee from you" (James 4:7). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith" (1 Pet. 5:8, 9). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:10-13). "Ye are of God, little children, and have overcome them [that is, *spirits* that confess not that Jesus Christ is come in the flesh]; because greater is He that is in you [that is, the Holy Ghost], than he that is in the world [that is, the devil]" (1 John 4:4).

We may walk serenely through this evil world, conscious of the Lord's protecting hand, just as Elisha was calm, con-

scious that he was protected by the mountain being full of horses and chariots of fire. With all the glittering rewards of divination within the reach of the covetous Balaam, if only he would curse God's people, he was obliged to cry out, *"Surely there is no enchantment against Jacob, neither is there any divination against Israel"* (Num. 23:23).

A friend has just given me an authentic instance of the power of Christ's name. A Spiritualist in Bradford invited a Christian neighbor to one of their meetings. The Christian, wearied by her neighbor's importunity, made a compact with her, that if she attended once she would never again be invited. They went to the meeting. After a little while the medium, who had no previous knowledge of her, declared there was a Christian present, and until that Christian left the room they could not proceed. The Christian kept her seat. After a few minutes the medium again said there was a Christian present and insisted that the person should leave the meeting. The Christian lady thereupon retired. When her neighbor returned home, she informed her that the meeting proceeded after she left without any further difficulty. Such is the power of Christ's name.

A SCRIPTURAL TEST

Amidst all the abounding evil, the uninstructed believer might well be bewildered. But Scripture furnishes a simple but thorough test of every system of teaching. It will be seen that the Person of Christ is the test. "Every spirit that CONFESSETH NOT that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist" (1 John 4:3). "He is antichrist, that denieth the Father and the Son" (1 John 2:22). "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

PUBLISHERS' NOTICE

Particular attention is hereby called to the following points:

1. All English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications throughout the earth, who so desire, are entitled to a free copy of each volume of "THE FUNDAMENTALS." Any person, belonging to one of these classes, who has not received the earlier volumes, may obtain them upon application to the undersigned. *State plainly* which volumes are wanted, and *state also the line of Christian work engaged in* and the denominational affiliation. After an order is sent in, allow at least two weeks (and more if from a distance) for filling it.

2. Changes of address should be promptly reported. *Write plainly* both the old and the new addresses *in full.*

3. In case any person receives two or more copies of any one volume, *kindly notify us.* These books are too valuable and the demand for them too great to permit waste through duplication. However, where extra copies have been received, they need not be returned, but may be loaned or otherwise placed in circulation.

4. To meet the demand on the part of the laity each volume is being furnished postpaid at a cost of fifteen cents per copy, eight copies for one dollar, or one hundred copies for ten dollars. (In Great Britain, 8d; 4s 2d; and £2 1s 1d, respectively.) These prices will be applied to the cost of issuing future volumes.

5. Do not send currency or personal checks. *Remit by post office money order, or by bank draft* on Chicago, New York, or London, making the same payable to the Testimony Publishing Company.

6. Foreign correspondents should be careful to prepay card and letter postage *in full.* Otherwise we are compelled to pay *double* the amount of the deficiency.

7. Please bear in mind that we publish nothing except "THE FUNDAMENTALS," and do not issue any catalogue.

In conclusion, we would emphasize once more the *great importance* of writing plainly and briefly, and always giving *full address*—street (or rural route) number, post office, state, and (if outside of the United States) country.

Much time and delay will be saved by carefully reading and complying with the foregoing directions.

TESTIMONY PUBLISHING COMPANY,
808 La Salle Avenue,
Chicago, Illinois, U. S. A.

Cornell University Library
arV14645
v.10,11,12
The Fundamentals;
3 1924 031 663 168
olin,anx